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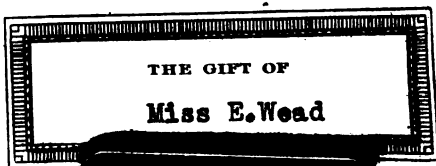
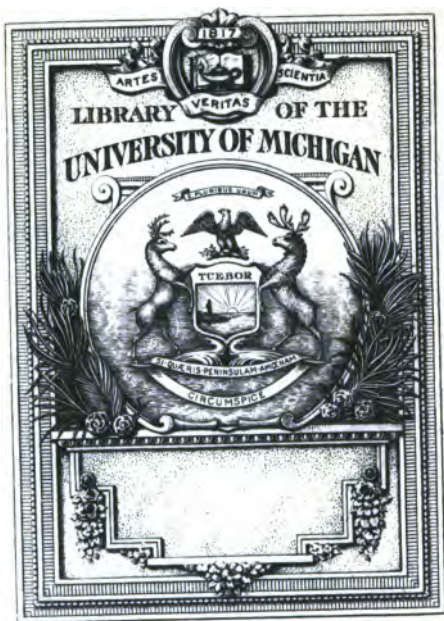
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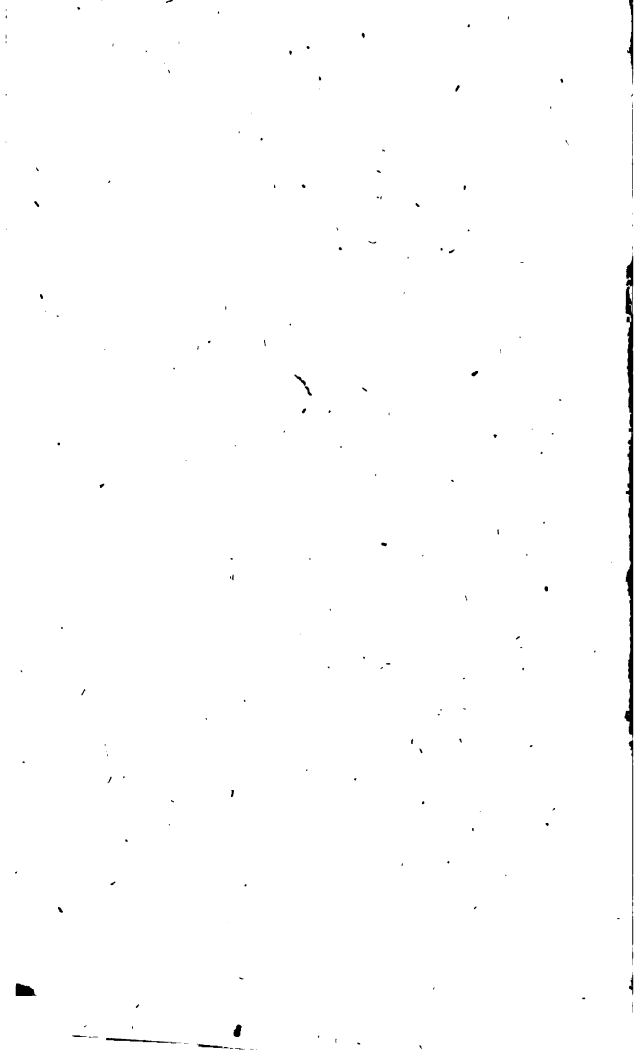
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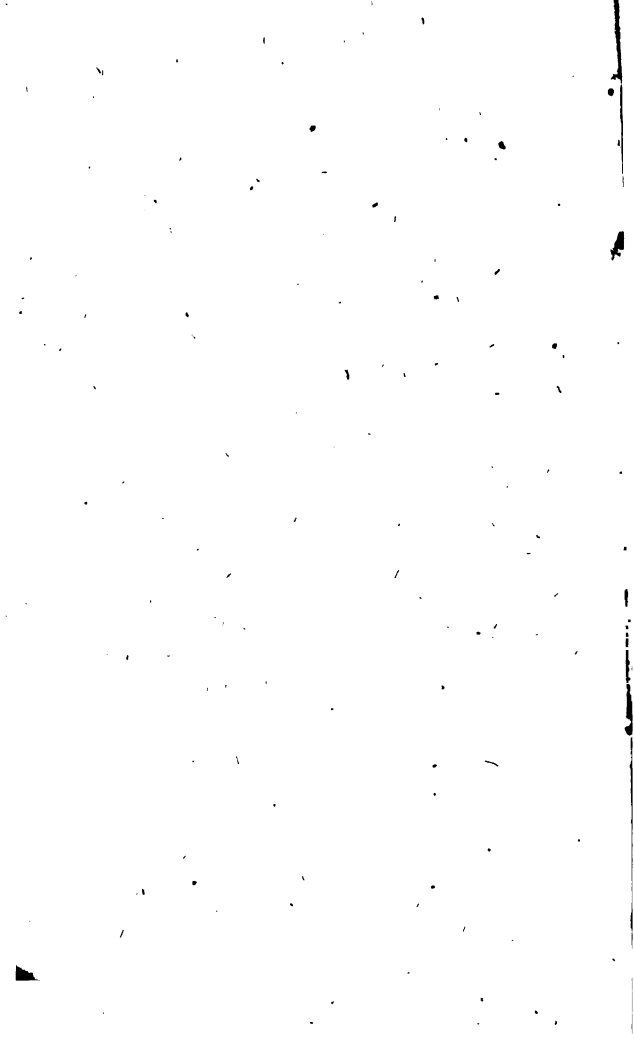


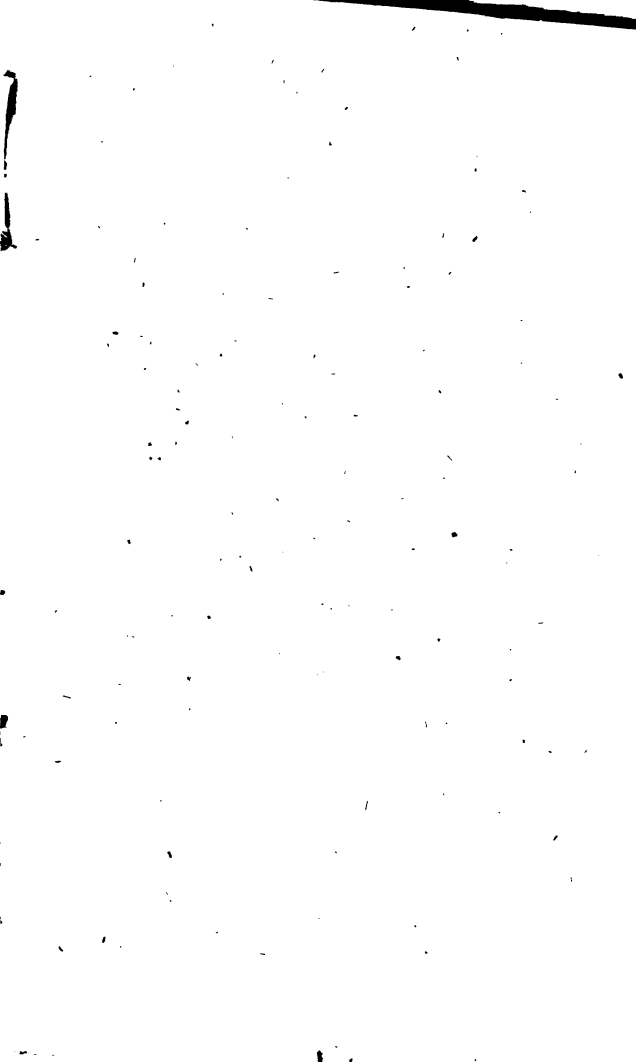
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A
DICTIONARY
OF
MODERN GREEK PROVERBS.









A
DICTIONARY
OF
MODERN GREEK PROVERBS,

WITH
AN ENGLISH TRANSLATION, EXPLANATORY REMARKS,
AND PHILOLOGICAL ILLUSTRATIONS.

BY
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EDINBURGH:
THOMAS CLARK, 38, GEORGE STREET.
MDCCCXXI.

63.3.98-92-1



Edinburgh :—DUNCAN STEVENSON,
Printer to the University.

Gift
Miss E. Wead
10-13-1930
1-26-35-8
63-2-52-92-1

PREFACE.

SOME Readers may expect to find in this Preface, a dissertation upon the beauty of the Greek language ; the extent and variety of its literature ; the number and excellence of its Poets, Historians, Orators, and Philosophers, to whom succeeding ages have been so much indebted, and to whom the most enlightened nations have always paid the greatest homage.

Such an eulogy might perhaps have been necessary during those dark ages when literature slept, or was stifled, amid the empire of barbarism ; but since, in the present day, no one disputes its being the most beautiful language that men have ever spoken, as it is without question the most interesting and valuable ; (for what literary productions are there which can be compared with those of Greece, the birth-place, cradle, and school of Genius !) the encomium would be quite superfluous, especially as it is considered in almost every civilized country, as one of the most important parts of a liberal education.

To speak of modern Greek by itself, without mentioning the ancient, of which it constitutes an inseparable part, would be the same thing as to discuss the qualities of the branch of a tree, without taking into consideration the parent stem from which it is derived.

Greek, from the most remote period to our own times, forms but one language; a language which perhaps is the ~~most~~ rich, the most expressive, and the most agreeable to the ear; yet also that which is the most complicated, from its various idioms and its ambiguous constructions. These naturally arise in a great measure from its literature embracing so extensive a period; since Authors, who have written in different epochs, must necessarily exhibit in their works some variations and peculiarities of style, such as take place in every country from the same causes; the extent of which must depend upon the longer or shorter duration of time, and the nature of those events which operate upon the tastes, customs and manners of a people.

It may well be imagined how insurmountable these difficulties must appear to students, who, after they have diligently pursued the course prescribed to them, perhaps for years, and are in reasonable expectation of reaping the reward of their labours in the possession of valuable knowledge, find themselves scarcely at all advanced. Their time and exertions appear to have been thrown away, (as in some respects they really have been,) and a disgust is frequently contracted towards the study of the language itself, that

may endure for the rest of their lives : and, after all, they have only accomplished what they might have acquired in a comparatively short space of time under a Teacher familiar with the genius of the language, and able to smooth the rugged path to knowledge, by removing obstacles and obscurities. When I speak of the difficulties of the Greek, I consider it in a point of view entirely different from that elementary knowledge which is ordinarily attained ; and feel confident that, were the true path pursued, it would appear even more easy of acquirement than that of many modern languages.

The prejudices which prevail on this subject, arise in a great degree from ignorance of the relation between the ancient and modern Greek. It is indisputable, however, that the Greeks who study their own language, may attain more easily than foreigners not merely the knowledge necessary for theoretical and speculative researches, but such as may render them proficient in the higher and more useful departments of Greek literature. Born in a land where a dialect of the language is spoken, familiar with it from infancy, they possess the clew of Ariadne to lead them through those labyrinths of difficulties and impediments, in which Critics often err and lose themselves, while groping in the dark they seek a way to get out, with perhaps little more than the blind guidance of conjecture. The numerous productions of *Coray* are sufficiently well known to the Literati, to render it unnecessary to enlarge upon this point.

The spoken dialect, comprising all the advantages of the ancient, as rich, as flexible, as sonorous, but more simple, and consequently more easy than those in which the immortal *chefs-d'œuvres* of our ancestors are written, is at this day so much studied by a great number of Scholars, from their being convinced that its acquisition is essential to the full comprehension of the ancient, that I could, without difficulty, mention celebrated German Hellenists, who know it almost as well as their native tongue. Its utility under other relations ; the original works of which its modern literature can boast ; the honour even of speaking a dialect of the language of *Homer*, of *Thucydides*, of *Sappho*, ought not to be feeble stimulants in rendering its acquisition more general, and extending it to the fair sex, who, it is to be hoped, will not be much longer excluded from the study of Greek ; which, taught as a living language, (and such it is, with the ancient pronunciation, instead of the modern innovation of *Erasmus*, which was never living but with its inventor and those who walked in his steps ; and if it be still retained is only on account of prejudice,) would appear no more pedantic or ridiculous from their lips than from those of the well-educated ladies of Greece, among whom there are some who can recite entire books of *Homer* by heart, and who write the ancient Greek, with as much elegance, purity, and facility, as ever flowed from female pen during the most classic æra of Grecian lite-

rature, when the vivifying rays of inspiration shed their most genial influence.

Every thing then that facilitates this study is a service rendered to public instruction, and can scarcely fail to be favourably received by those who have that object in view. It is this consideration which induces me to publish this *Dictionary of Proverbs*; a title which may in itself perhaps suggest the idea of a dry uninteresting work—a reproach, however, that I venture to hope this little volume will not be found to deserve; since, in addition to its main object, that of bringing together a collection of national proverbs in alphabetical order, it is diversified by the introduction of explanatory illustrations, anecdotes, and traditions; some, indeed, with no higher aim than the amusement and relaxation of the reader; others, and I think they form the greater part, calculated to give information upon the habits and opinions of the people, both civil and domestic.

These can never be exhibited in a form so compendious and unvarnished as by a work like the present, in which, so far from aiming at ornament, the vulgar style, which popular proverbs every where preserve, and which a pure prose voluntarily rejects, has been scrupulously adhered to. Nor am I apprehensive that on this account, the morality or good taste of my countrymen will appear in an unfavourable light, notwithstanding some unrefined expressions which were unavoidable.

The maxims of experience in all countries

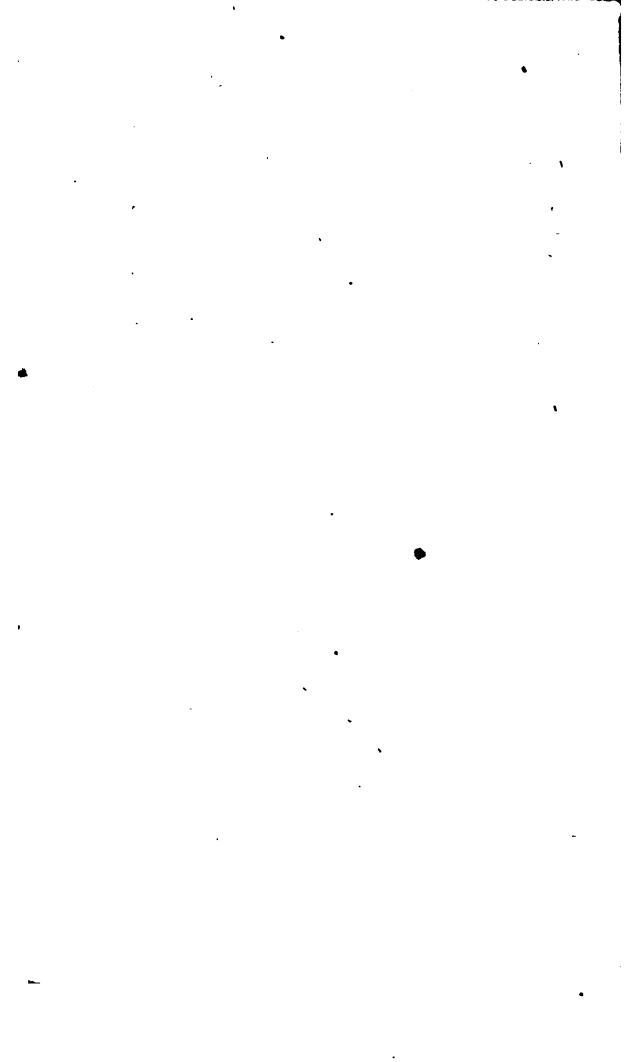
bear the same homely character ; deduced from plain facts, destitute of embellishment, and the graces of imagination ; they are calculated for general utility, of which a nearer approach to elegance would render them incapable.

They are level to the capacity of the poor and uneducated, to whom they serve as a manual of moral and prudential aphorisms, by which they may form their opinions, and regulate their conduct ; while to those of more cultivated intellect, they are recommended by their truth and simplicity : as the proprietor of the finest gardens will often stop to admire the hedge-rose or the hare-bell, the spontaneous and uncultivated productions of nature.

With regard to the translation, which I have endeavoured to render as literal as possible, in order that it may be serviceable to those who wish to study the Greek language as it is now spoken, it has not been altogether unattended with trouble or difficulty ; sometimes arising, no doubt, from my not being more familiar with the English idiom, but principally from my anxiety, that it should be simply the vehicle of the Greek ; not merely of the sense, but of the construction also.

If, in the prosecution of this design, I shall be found sometimes to have given it an appearance not quite so advantageous as might otherwise have been the case, the object I have had in view will, I doubt not, be taken into consideration, and form a sufficient apology.

Should the success not altogether answer the attempt, I may at least be permitted to hope that the friends of Greek literature will regard this little work with some degree of interest and favour; at all events, in whatever light it may be considered, if it should prove of any utility to the Public, my intention will be fully answered, and I shall have all the recompense for my labour which I desire to receive.



DICTIONARY

OF

GREEK PROVERBS.

A

'Αγάλλι ἀγάλλι ἐφύττειν ὁ φρόνιμος ἀμπέλι, κ' ἀγάλλι ἀγάλλι ἰγίνετο ἡ αἰγουρίδα μέλι.—*By little and little a prudent husbandman planted a vineyard; by little and little the young grapes from verjuice became sweet as honey*.—To do a thing well, there ought not to be too much haste.—This agrees with the Italian proverb—*Chi va piano va sano; chi va sano va lontano*.

'Αγαπάει τὰ κάρδαμα.—*He loves cresses*.—A fool's motto.

'Αγάπα ἡ Μάρω τὸν χορὸν, ἤρξε καὶ ἄνδρα λυριστήν.—*Mary was fond of dancing, and got a fiddler for her husband*.—Applied to those who succeed according to their wishes.

'Αγάπα τὸν φίλον σου μὴ τὸ ἱλάττωμά του.—*Love your friend with his foible*.—Because no one is without his faults.

'Αγίλαστος πέτρα.—*The stone that never smiles*.—To express the signs of grief. Ceres overwhelmed with sorrow for the loss of her daughter Proserpine, wandered about in search of her in the disguise of an old woman. She came at length to

Eleusis, where she sat down on a stone, which was afterwards called, ἀγίλαστος πέτρα.

"Αγουρα δαμάσκηνα, πικράς ἰλαίαις.—*Unripe prunes, bitter olives* :—Applied to those who are always saying bitter things.

"Αγουρος προξινήτης γιὰ λόγου του γυριῦν.—*He that solicits for another in a disagreeable manner, is making interest for himself.*

"Αγριος ἐλευθερία.—*Savage liberty* :—Applied to anarchy, or rather to such liberty as savages enjoy, which is established on the principle of bodily strength, and in which the weak become the prey of the strong.

"Αδώνιοι κῆποι.—*Gardens of Adonis* :—Applied to what soon decays. This proverb derived its origin from the ancient custom of the Grecian ladies, who, in commemorating the death of Adonis, carried vases full of earth, mixed with the seeds of various vegetables, such as lettuce, fennel, &c. which having but little root soon perished. This ceremony alluded to the misfortune of the young lover of Venus, who was cut off in the flower of his age, and to the lettuce, on which she laid him after his death.

"Αδωρα ἰχθρῶν τὰ δῶρα.—*An enemy's present is no favour* :—In Greece this proverb is also used in another form. Ἐχθροῦ χάρισμα δὴν διαφέρει ἀπὸ ζημίας.—*The gift of an enemy is no better than an injury.* Virgil seems to have had the same sentiment in view, when, in his speech to the Trojans, dissuading them from receiving the wooden horse within their walls as a present from the Greeks, he makes Laocoon say,

— timeo Danaos et dona ferentes.

Ἄιτὸς μύϊας δὲν πιάνει.—*The eagle catches no flies :*
—That is, the great care not about small things.
The word πιάνω comes from πιάζω, Doric for
πείζω. *Theocritus Idyll. 8. v. 35.*

Τηνὶ καὶ τὸν ταῦρον ἀπ' ὄρειος ἀγὲ πιάζας.

Ἀθάνατοι χαρίτων κῆποι.—*Unfading are the gar-*
dens of kindness :—Applied to those who remem-
ber favours received.

Αἰσχύνη πόλειος πολίτου ἀμαρτία.—*The disgrace of*
the city is the fault of the citizen.

Αἰσώπειον αἷμα.—*Blood of Esop :*—In allusion to
the manner of his death, it signifies innocent blood.
See Suidas.

Αἰσώπειος κολοίος.—*Esop's jackdaw :*—Applied to
those who appropriate to themselves another's me-
rits.

Ἀκίφαλος λόγος.—*Headless speech :*—To those who
say silly things.

Ἀκουσά σε κ' ἴδωσα, εἰδά σε καὶ ἔιδρωσα.—*I heard*
you and was terrified ; I saw you and was easy :
—To those who at a distance inspire terror, but
when near prove harmless.

Ἀκριβὲς καὶ ψεύστης ἐγγήγορα συμφωνοῦν.—*A miser*
and a liar bargain quickly :—The former is blind-
ed by the prospect of gain ; the latter readily makes
promises, without intending that they should ever
be fulfilled.

Ἄλας καὶ πικρίον.—*Salt and bean :*—To those
who pretend to know with certainty what they
can merely guess. It takes its rise from the cere-
mony of the ancient diviners in throwing salt and
bean, before predicting a future event.

Ἄλλα λέγει, κ' ἄλλα πράττει.—*He says one thing,*
and does another :—To those who fulfil not their

promises, or who easily change their projects. Another form is, ἄλλα λίγυ τὸ πρωῒ, κ' ἄλλα πρᾶττι τὸ βραδύ.—*He says one thing in the morning, and does another in the evening.*

* Ἄλλα τ' τὰ μάτια τοῦ λαγοῦ, κ' ἄλλα τῆς κουκουβάιας.—*The eyes of the hare are one thing, those of the owl another*:—Applied to those who compare things very different from each other. The word κουκουβάια, is synonymous with γλαυξ, and signifies *nurse of the cuckoo*. It is said that the cuckoo, when she is about to lay her eggs flies to the nest of the owl, which, not seeing during the day, is terrified by the sudden flight, and shrinks in her nest, yielding place to the stranger. The cuckoo then rolls one of the owl's eggs from the nest, and leaves one of her own in its stead. The owl sits on all till the young are produced; after which the cuckoo returns every day to visit its young one, until it is able to fly. The word βάια, *nurse*, comes from Baja, a name which the ancient Romans gave to a nurse; from a city of the same name which was famous for all kinds of luxuries. It was a Greek colony, and founded, according to some, by Βάϊος, one of the companions of Ulysses (*See Strabo*, i, 26) whose name the city bears. It was here that Agrippina, the mother of Nero, dwelt, and where, by his orders, she was put to death.

* Ἄλλο λίγω γὰρ τὴν θυιάν μου, ἄλλο λίγ' ἰμὶν αὐτή.—*I say one thing to my aunt, she says another to me*:—To those who do not wish to understand what is said, and answer one thing for another. Ἐμὶν for the Doric ἰμὶν, of which the Attic is ἰμοί. Thus by *Theocr. Idyll. ια. v. 44.*

Ἄδιον ἰν τᾶντρῳ παρ' ἰμὶν τὰν νύκτα διάξις.

" Ἄλλος ἀγαπᾷ τὸν παπᾶν, καὶ ἄλλος τὴν παπα-
διά.— *The one loves the priest, the other the priest-
ess :—The same thing does not please every body.*
In Latin,—*De gustibus nil disputandum.*

" Ἄλλος τὸ πῦρ ἀνάφται, καὶ ἄλλος τ' ἀνιμίζου.— *The
one kindles the fire, the other blows it :—That is
to say, one begins the evil, another increases it.*

" Ἄλλος χάσκει, καὶ ἄλλος χάρφται.— *One gapes, and
another gulps :—Said of those who obtain what
others expected.*

" Ἄλλο τὸ εἶδός, καὶ ἄλλο τὸ εἶ' ἀκούσης. *To see is
one thing, to hear is another :—That is to say,
we ought to place more confidence in seeing than
hearing. A similar sentiment is to be found in
Thucydides, Lib. 4. § 97. Καὶ τὰ μὲν πᾶν πα-
λαιὰ εἰς δι' ἰλίγιν ; ὃν ἀκούει μᾶλλον λόγον μάρτυ-
ρες, ἢ ὅψιν τῶν ἀκουσόμενων ;*

" Ἀλλοῦ μὲν τρίβεις δίσκοτα, καὶ ἄλλοῦ ἔχω τὸν πόνον.
— *You rub me, reverend sir, on one place, and I
have the pain in another :—Sufferings are best
known to those who feel them.*

" Ἀλλοῦ τ' τὰ καρκαλίσματα, καὶ ἄλλοῦ γινοῦν ἡ
πόντος.— *The hen cackles in one place, and lays
her eggs in another.*

" Ἄλλους ἡ γλῶσσα, ἄλλους τὰ δόντια δουλεύουν.— *The
tongue serves some, the teeth others :—The first
part of the proverb is applicable to babblers, the
last to gluttons.*

" Ἄλλων ἰατροίς, πληγῶν αὐτοὺς γιμάτος. *The healer
of others is himself full of wounds :—To those
who, making pretensions to virtue, and teaching it
to others, are themselves vicious.*

" Ἀλείμενον εἰς τὸν μὴ ξυόμενον μὲν τὰ νόχιά του.—
Alas ! for him who scratches not himself with his

own nails :—He is best served who is his own servant.

Ἀλοῖμονον εἰς τοὺς δαρμένους, ἢ ὅσῃ οἱ κριταὶ γὰ ἔλθουν.—*Alas ! for those who have been beaten, till the judges come* :—Those who receive an injury ought to be speedily redressed

Ἀμαθὸς βρακὶν ἰφόρει, κάθι πάτημα τὸ θώρει.—*A novice was dressed in breeches, and looked at them every step* :—He who is suddenly placed in a high situation knows not how to conduct himself properly.

Ἀπίσχυντος καὶ σιδηρίνος.—*Impudent and from iron* :—In other words, *brazen-faced*.

Ἀνακατωμένα (or ἱμπριδιμένα) γνύματα, κακοῦφασμένα πανιά.—*Ravelled yarn makes ill-woven cloth* :—If due arrangements be not made at the commencement, the end will shew the defects.

Ἀνάλατα γέλοια.—*Unseasoned laughter* :—against which the following maxim may be directed :

Γέλως ἀκαιρὸς ἐν βροτοῖς δεινὸν καχόν.

Ἄν βρέξῃ, λάσπη γίνεται.—*If it rains, there is mud* :—Applied to natural consequences.

Ἄν δὲν ἰταίριαζον, δὲν ἰσυμπιθίριαζον.—*If they had not been of the same mind, they had not intermarried their children* :—To those who are always of the same opinion.

Ἄν δὲν ᾔηται ναπὸν, ἅς ᾔν' καὶ πασσωμένον.—*If there is none fresh, let us have salted* :—To those who content themselves with the second place.

Ἄν εἰπῶ τὸ παράπονό μου, λίγω τὴν πομπή μου.—*If I tell my complaint, I disclose my shame* :—To those who receive an injury from their relations ; and through magnanimity conceal it, in order to prevent a stain on their family.

Ἄν εἶχα τυρί, προσφάγι δὲν ἔζήτουν.—*If I had cheese,*

I would not ask any thing else to eat along with my bread :—To those who like frugality, and content themselves with little.

"Αν εἴχ' ἡ βάβω μας ἐρχιδία, τὴν ἱλιγαν παπποῦ.—
If our grandmother were masculine, we would call her grandfather :—Applied to things impossible.

Ἀνιμομαζώματα, δαιμονοσκοπίσματα (or διαβολοσκοπίσματα).—*What the wind gathers, the Devil scatters :—Ill come goods never stay.*

"Ανιμοι τηγανισμένοι, χιόνι 'ς τὸ σουβλί.—*Fried wind, and snow on the spit :—Applied to trifles and impossibilities.*

"Αν ἰφοβῶν ὁ λύκος τὴν βροχὴν, περιβλημα ἰφόρει.—
If the wolf dreaded rain, he would wear a cloak :—To the brave who fear nothing.

"Αν ἡ εὐχὰς ἀλήθιαν, κ' ὁ διακονᾶς πλούτει.—*If wishes were granted, even the beggar would become rich :—Wishes are freely given, but they make us neither richer nor poorer. Thus they say in English, If wishes were horses, beggars would ride.*

"Αν ἤκουεν ὁ Θεὸς τοὺς κόρακας, τιτράποδον εἰς τὸν κόσμον δὲν ἔθελεν ἀπομείνῃ.—*If God would listen to the crows, not a quadruped would be left on the earth :—To the wicked and envious who utter vain imprecations against others.*

Ἀθρόπος ἀνθρώπου λύκος.—*Man the wolf of man :—One ought not to put too much confidence in an unknown person.*

Ἀνθρωπος πολὺ βουλος, Θεὸς δὲ βουλὴ κόπος.—*Man has many projects, but God cuts them short :—To those who devise many plans, but are disappointed in their fulfilment by some unexpected accident. This proverb suggests another which is*

well known : ἄλλαι μὲν βουλαὶ ἀνθρώπων, ἄλλα δὲ θεῶς κελύουσιν.

Ἀνθρώπου παρακάλισις ἰμοιάζει τὸν ἀγγέριον.—

The entreaties of man resemble statute-work :—
To those who are obliged to satisfy the demands of their friends, for fear of censure.

Ἄν καθίσῃς μὲ στρογγύλῳ, ὡς τὸ βράδυ γαλιουρίζεις.—

*If you sit with one who squints, before the evening you will become cat-eyed :—*Evil communications corrupt good manners. The word γαλιουρίζω comes from γαλῆ, a cat, from its looking crossways.

Ἄν πτυπᾷς με καὶ πονῶ, καὶ παροῦμαι σε κ' ἰγώ.—*If you strike and hurt me, at least I may curse you :—*

—One not being able to avenge an injury, may utter prayers which sometimes seem to be realized, like those of Chryses in the Iliad.

Ἄν πίση ὁ οὐρανός !—*If the heavens fall !—*Ironically, to those who are ridiculously timid when there is nothing to fear.

Ἄν σὲ ζητήσῃ πάλιν κρασίον, σφενδύλιαν δός του.—*If he ask you for more wine, give him a blow :—*Those who make improper requests incur evil : As the Cyclops, who asked more wine from Ulysses, till he became drunk, and was struck blind.

Ἄν τὸν γλυπᾷς, θὰ πολλήθῃ 'ς τὴν ῥάχην σου.—*If you encourage him, he will stick to your back :—*
If you give one his desires too freely, you will have difficulty in checking his importunity. What Theocr. Idyll. i. v. 11, expresses by,

—χαλιπὸν χορίων νύνα γινῆσαι.

A proverbial expression which is also used, as his Scholiast observes, χαλιπὸν μαθοῦσα νύνα σκυτοτραγίῳ. And Idyll. id. v. 43 :

—Ἐὰ καὶ ταῦρος ἀν' ὕλας.

* Ἄν φταίω ὃ γὰρ, καὶ σκάσ' ὁ ἄνδρας μου· καὶ ἂν φταίῃ αὐτός, καὶ σκάσ' αὐτός.—*If I am in fault, let my husband burst, and if the fault is his, let himself burst* :—To those who are so exceedingly selfish, that they take not the smallest interest in the welfare even of their nearest relations.

* Ἀξίζει ἡ παλαιόκοττα, σαράντα πωλακίδαίς.—*The old hen is worth forty chickens* :—There are ladies who, although old, are more attractive than many young ones.

* Ἀξίζει ὁ ἓνας γιὰ ἑκατὸν, καὶ ἑκατὸν οὐτι ἓνα.—*One may be worth a hundred, and a hundred not worth one* :—It is in the same sense that this other proverb is used : οὐκ ἐν τῷ πολὺ τὸ εἶ, ἀλλ' ἐν τῷ εἶ τὸ πολὺ.—*The quality is not in the quantity, but the quantity in the quality.*

* Ἀπ' ἀγάπῃ τοῦ καλοῦ μου, δὲν τὸν εἶδ' ἂν ἔχῃ γίνυα.—*From the love of my beau, I did not observe whether he had a beard* :—Ironically expressive of the disgust which is felt at the presence of one who is disagreeable to look upon.

* Ἀπίθαν' ἡ πιθιερά μου, καὶ πλάτυν' ἡ γωνιά μου.—*My mother-in-law is dead, and my hearth is enlarged* :—Used by those who get rid of any obstacle or incumbrance.

* Ἀπίταξι τὸ πωλίον καὶ δὲν γυρίζει.—*The bird hath flown away, and comes not back* :—Every one ought to be watchful of his own concerns, lest he become a loser by inattention.

* Ἀπὸ ἀγκάθι βγαίνει ῥόδον, καὶ ἀπὸ ῥόδου βγαίνει ἀγκάθι.—*From the thorn springs the rose, and from the rose the thorn* :—This proverb is applied, when we see people of low birth raising themselves to eminence, and others of rank having nothing to boast of besides the names of their ancestors.

Ἀπὸ ζευγλὸν καὶ μιδυστὴν μαθήναι τὴν ἀλήθειαν.—
From the fool and drunkard you may learn the truth:—Regarding the latter the Italians say, *Il vizio è una mezza corda*.

Ἀποθαμίνου τὸ πουργι ἀνάποδα γυρίζει.—*The purse of the dead is turned inside out*:—It often happens that the property of the dead is wasted.

Ἀπὸ κακὸν χειροφιλίτην καὶ σακκίον ἄχυστα καλὸν εἶναι.—*From a bad debtor even a bag of straw is worth having*.

Ἀποκρυῖα τὴν ἑλισγαν, καὶ ξερὰ ψωμὶ ἔτρωγαν.—*They were calling it carnival, while they were eating dry bread*:—To those who, through pride, conceal their poverty.

Ἀπαρακρήνισα μωρὸ τὴν ταγάν.—*Fool, keep the corn farther off*:—Applied to those who are wise behind hand, and try to correct a fault, when it is too late. The story is, that a muleteer half-starved his mule, and that one day he loaded it so heavily that it fell down from weakness. He unloaded it, and in vain tried to compel it to rise: he at last thought that he would succeed by flattery. So taking a handful of corn, he held it at a distance from the animal's mouth, but without success. The muleteer's comrade knowing his avarice, taunted him with this proverb. Another version of which runs thus: *πρώϊμα ἄγρεισι τὴν ταγάν*.—*Clown, you should have given the corn sooner*:—i. e. Foresee the evil and provide against it.

Ἀπὸ μῦλον εἰς αὔγον, καὶ πωρὰ λουκάνικον.—*From an apple to an egg, here is a sausage, madam*:—To those who are continually flying from one thing to another without the least connection.

Ἀπὸ μπροσθὰ πάλλισ τὸν ἰχθὺν, πᾶρ' ἀπ' ἐπίσω.—
Better to have the enemy in front than in the

rear :—To those who, under the mask of friendship, secretly seek our hurt ; and with whom it is far preferable to come to an open rupture, in order that, considering them as enemies, we may be on our guard against them ; also in English, *a fair foe is better than a false friend.*

Ἀπὸ λίθου εἰς λίθον.—*From the rock to the pebble* :—To bad debtors who, under various pretexts, defer payment from time to time.

Ἀπὸ πικρᾶν κολοπύθην μήτις κολοπυθίσσας.—*Of a bitter gourd, use not even the seed* :—The sons of tyrants and wicked persons ought not to be too freely trusted.

Ἀπὸ θῦανὸς τρίχα δυσκόλως ἰσγάζεις.—*You can scarcely pull a hair from a thin beard* :—We cannot derive much advantage from one who has little in his power.

Ἀπὸ τὰ γίνεια σοφίς.—*His wisdom is in his beard* :—To him who is wise in his own conceit. The English say, *The wisdom's in the wig.*

Ἀπὸ τὰ καλῶς συναγμένα ἱκαίρει ὁ Διάβολος τὰ μισὰ, μὴ τὰ κακῶς δὲ καὶ αὐτὸν τὸν νοικοκύρην.—*Of what is honestly acquired, the Devil gets the half ; but together with ill got pelf, he takes also the possessor* :—Unjust gain gives no advantage.

Ἀπὸ τὴν θύραν ἡ ἁμαρτία.—*He goes wrong as soon as he enters* :—To those who, as soon as they begin to say or do any thing, commit faults.

Ἀπὸ τὴν μάνα ὡς τὴν μαμὴν ἰχάθη τὸ παιδίον.—*Between the mother and the midwife the child was lost* :—To a theft committed between two persons.

Ἀπὸ τὴν τρίχα πρίμαται.—*It hangs by a hair* :—Used when one is observed in great danger. It is also said : *μὴ τρίχα ἔλυσαι.*—*Within a hair-*

breadth :—Likewise by *Theocr. Idyll. δ'. v. 9.*

— Δριξ ἀνὰ μίσσον.

Ἀπὸ τὴν χώραν θγαίν' ἡ κάπα.—*The cloak comes from the state :—To governors or judges who, by receiving presents, enrich themselves at the public expense.*

Ἀπ' ὃ τι φορεῖ, κλίπτῃν δὲν φοβεῖται.—*From his dress, he needs not fear the thief :—To very poor people.*

Ἀπὸ τὸ ἄλλογον ἔ τὸν γάδαρον.—*From the horse to the ass :—To those who from a higher situation willingly descend to a lower.*

Ἀπὸ τὸ αὐτὶ κ' εἰς τὸν διδάσκαλον.—*From the ear to the master :—To him who hears a lesson and is immediately able to repeat it—general application, no sooner said than done.*

Ἀπὸ τὸ Βαγδάτι ἔρχεται.—*He comes from Bagdad (the ancient Babylon) :—To those who are unconscious of common domestic occurrences.*

Ἀπὸ τὸ γουρουνιον καὶ μιὰ τρίχω πολλὴ εἶναι.—*From a swine, even a hair is a great deal :—To a miserly person who presenting a trifle thinks it of great value.*

Ἀπὸ τὸ κεφάλι βρωμαῖ τὸ ψάρι.—*From the head the fish begins to stink :—The chiefs are often to be blamed for disorders which happen among the people.*

Ἀπὸ τὸ πωπίον εἰς τὸν κλῆρον.—*From the oar to the pulpit :—To those who from low condition undeservedly arrive at honour and power.*

Ἀπὸ τὸν γάμον ἔρχομαι, καὶ τεῖμα ἀπὸ τὴν πεινᾶν.—*I come from the marriage, and am starving with hunger :—To those who are invited to a splendid*

entertainment, and, from a misplaced bashfulness, eat not according to their appetite.

Ἀπὸ τὸ στόμα σου καὶ τὸ διεμὸν καὶ τὸ ψυχρὸν.—
From his mouth both heat and cold :—To those who praise and condemn the same things.

Ἀπὸ χιλὶ βγαίνει λόγος, καὶ εἰς χίλιους παταντύνει.
—The word goes from the lip, and passes to thousands :—One who does not wish a thing to be known should hold his peace ; for those whom he least suspects may be the means of publishing it.

Ἀπ' τοῦ Διαβόλου τὴν αὐλὴν, μήτ' ἐρίφι μήτ' ἀρνί.—
From the Devil's farm, neither kids nor lambs :—All intercourse with the wicked, although apparently advantageous, will sooner or later prove prejudicial.

Ἀραιαὶ μάραις, κουκουναραὶ καὶ ἡ τρύπαις ἡ χουλιάραις.—Destructive hands, pine apples and perforated spoons :—This string of words, which in the original has no other connection between the different parts, than the similarity of terminations, is applied to designate that sort of conversation which (on account of the frequent and inconsiderate change of the subject) has as little import as the words of the proverb.

Ἀράπη λούεις.—You wash a negro :—That is, you try to correct a man who is incorrigible, and thereby lose your labour.

Ἀράχην ὑφαίνει.—He weaves a spider's web :—To those who occupy themselves with trifles.

Ἀργεὺ ὁ Θεὸς, ὅμως δὲν ἀλησμονεῖ.—It is also said, ὁ Θεὸς ἀργεὺ, ἀλλὰ δὲν ἀλησμονεῖ.—God delays, but does not forget :—The wicked shall not pass with impunity.

Ἀργυρὸ τὸ μίλημα, χρυσὸ τὸ σιάπα.—Discourse is
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silver, silence is gold :—There is greater danger in saying too much than too little.

"*Λεπάζειν καὶ φᾶς, καὶ κλέψῃ νάχης*.—*Pillage to eat, and steal to keep* :—Applied to those who support themselves and get rich, by robbery and theft.

"*Ἀρχαιότερα τῆς διφθέρας λίγυ*.—*He speaks things older than parchment* :—To those who relate circumstances of great antiquity. This proverb is taken from ancient mythology, according to which it is said, that Jupiter wrote on a skin every occurrence that took place in the world.

"*Ἀσπερος ὁ νοῦς, διπλοῦς ὁ πόνος*.—*An inconsiderate mind, double labour* :—A wise man, by proper arrangement in business, is able to perform, with the greatest ease, what others are totally unable to accomplish.

"*Ἀς πάγην καὶ κουρεύηται*.—*Let him go and shear himself* :—It is also said, *ἄς κουρεύηται, κ' ἄς ψαλιδιούηται*.—*Let him get himself shorn and clipped with scissors* :—This expression is applied to one for whom we have no regard, and whom we dismiss with contempt.

"*Ἀσπερον γινῶσιν ἴχθυ*.—*He has a white understanding* :—Metaphorically applied to one destitute of common sense.

"*Ἀσπερον εἶναι καὶ τὸ χιόνι*.—*The snow also is white* :—To persons who are good looking, but of uncouth and disagreeable manners.

"*Ἀσπερος σκύλλος, μαῦρος σκύλλος*.—*A white dog, a black dog* :—To those who are alike in wickedness.

"*Ἀστραπαὶς βρονταὶς καὶ ἂν ἀκούσης, τὰ πωλιά σου μὴν ε' ἀφίσης*.—*If you see lightning or hear thunder, abandon not your birds* :—In cases of danger, every one should attend to his relations.

Ἀσχημὴ μου καὶ ἀπεισὶ μου, — καὶ τί ἐν πρωτοθάμνῳ βράδῳ ; — O my ugly and unbecoming, — but what shall we commence with at supper ? — To persons whose money is their only merit, their manners and appearance being much against them.

Αὐγά, καὶ ὄχι πτερά. — Eggs, and not wings : — To those who make many promises, but seldom fulfil them.

Αὐτὰ, καὶ πάλ' αὐτὰ. — The same, and again the same : — To those who always repeat the same things.

Αὐτὴ ἡ κάσπεα τὸν βασιλέα ! — See what cleanness he exhibits ! — Ironically to a dirty fellow.

*Αὐτὰ πόσα ζυγιάζω ; — How much does that weigh ? — Used to express extreme rusticity. The origin of the proverb is this : — A lady sent her servant to the post-office to inquire whether there were any letters for her. There was one, the postage of which, on account of the distance it had come, amounted to something considerable. The servant, afraid of being cheated, commenced an inquiry regarding the price of letters, and observing one which had come from the neighbourhood, asked, *How much does that cost according to its weight ?* As she was told the price was a penny, she threw down the money, snatched up the letter, and ran home to her mistress quite overjoyed and delighted with her bargain.*

Αὐτὸς μὲ τὴν τρελίτσαν τοῦ, γιμίζω τὴν κοιλίτσαν τοῦ. — He with his foolery feeds his belly : — To one who plays the buffoon to gain a livelihood.

Αὐτὸς ὁ καθήμενος, ὡς στατόμενος φαίνεται. — That man when sitting, seems as if he were standing : — To those who perform, with ease and expedition,

things which generally require much time and labour.

"Αφῆσι τὸν γάμον, καὶ ᾤγει διὰ κάσταναν.—*He has left the marriage, and gone for chesnuts :—To those who unseasonably attend to trifles.*

'Αφορμὴν δὲν εἶχαμιν, καὶ ὁ Θεὸς τὴν ἱστῆψε.—*We had no pretext, but God sent one :—To those who disingenuously contrive excuses for themselves.*

"Αφραπτος ὁ κῆπος, ἔρημα τὰ λάχανα.—*A garden being unenclosed, the cabbages disappear :—Negligence is punished.*

'Αφύλακτον ἡ ἀπλότης.—*Simplicity unguarded :—The innocent being often unacquainted with the snares of the world are liable to fall a prey to man, as they cannot well know how to provide against dangers.*

'Αφύσικος πραγματιστής, καθάρσιος διακονάτης.—*A merchant against nature, is nothing but a beggar :—Applied to those who acquire a fortune, though not by merit, and whose manners betray their former condition.*

B

Βάζι τ' ἀπὸ τοῦ ἑνα, καὶ βγάλε τ' ἀπὸ τοῦ ἄλλο.—*Let it go in at the one ear, and out at the other :—i. e. give no attention to what he says.*

Βάλ' ἄλυστρον, κάμει πῆταν.—*Knead meal, and make a cake :—To those who pretend not to know how to accomplish any thing.*

Βάλ' αὐγά καὶ βούτυρον, καὶ κάμ' ἀπονοζοῦμι.—*Mix eggs and butter, and make gravy for sharpening :*

—To those who feign excuses for not granting favours. This proverb is said to have sprung from a soldier who used the expression to a country woman, when she refused him refreshment on pretence that she had nothing to give him.

Βάλῃς κλυδί 'ς τὴν γλῶσσαν σου.—*Put a key on your tongue*:—i. e. Beware of communicating secrets. This caution is beautifully expressed in the following verses:

Ἀρήτων ἐπίων γλώσση σφραγίς ἐπικρίσθω,
Κρείσσων γὰρ μύθων; ἢ κτιάνων φυλακὴ.

Βάλῃς π' ἱμὸν παρφάνι.—*Drive a nail to me also*:

—To persons who foolishly compare themselves with those who are by far their superiors. This proverb takes its origin from the fable, according to which, a frog having seen a farrier shoeing a horse, went proudly up to him, and extending its foot, desired also to be shod.

Βάλῃς τὸν λύκον ποιστικόν, καὶ τὸν σκύλλον δρωγάσθην.
—*Appoint the wolf for a shepherd, and the dog for a corn-gatherer*:—To those who choose not good managers of their property. The word ποιστικὸς, shepherd, comes from ποιή, grass, because he conducts the herds in the meadows.

Βάσανος πύργος.—*Touch-stone*:—To those who examine their own undertakings as well as those of others, in which they are concerned, and perceive all the consequences, advantageous and disadvantageous, like the touch-stone which distinguishes the genuine from the spurious. The Ancients had a proverb to the same effect: λυδία λίθος ἐλέγχου τὸ κίεθλον.

Βασίλει τιμὰ τὸν παπᾶ· καὶ σὺ παπᾶ ἕξει γινῶσιν.—
Basil respect the priest; and you too priest behave yourself:—It is a duty to honour one's superiors,

but they also ought to conduct themselves properly towards their inferiors.

Βασιλεὺς λογάριον ἔχει, κ' ἂν τοῦ δώσου, κ' ἄλλο θίλει.—*The king has great treasures, but wishes for greater, if you will give him them*:—In reference to the covetousness of powerful men.

Βαστάει καὶ ὁ κρατημένος ἀπράγματον καμάρι.—*Even he who is in servile dependence, maintains ungodly vanity*.—Small things often produce much vanity.

Βαπτίζω καὶ μυρώνω, καὶ ζήσῃ καὶ μὴ ζήσῃ.—*I baptize and anoint, whether he live or not*:—Every one should do his duty independently of the consequences.

Βδελυγμα τῆς ἰσημώσεως.—*An object of execration, that every body shuns*:—Applicable to the wicked.

Βιβλιοθήκη ἱμψυχος.—*A living library*:—Persons who without books can supply their use.

Βοιωτία ὄς.—*A Boeotian sow*:—One way of designating a stupid fellow. (See farther, Pindar, Olymp. vi, v. 152, and his Scholiast.)

Βουβάλιον ἂν γηράσῃ, πάλιν εἰς βεδίου τιμὴν εἶναι.—*The buffalo, though old, is still worth an ox*:—To those whose inherent worth renders their old age equal to the youth of many.

Βουνὸν ἐγίννησε ποντικόν.—*A mountain produced a mouse*:—To those who make much ado about nothing.

Βουνὸν μὴ βουνὸν διὰ ἀνταμόνεται.—*Mountains don't go to meet each other*:—To those who behave themselves in such a manner, that the slightest difference will prevent their meeting; as if the one would never require the assistance of the other.

Βρώμιον ὀψάριον ὀρίγανον ἀγαπάει.—*Stinking fish require wild marjoram*:—To those plain ladies who need exterior ornaments.

Γ

Γάδρει δὺ ἐμάλλοναν 'ς τὸν ζῖνον ἀχυρῶνα.—*Two asses were quarrelling at a strange manger:—To those who unnecessarily trouble themselves, disputing about other people's business.*

Γαμβρὸς καὶ νύμφη θίλουν 'ς τὴν πομπὴν τῶν συμπτέρων.—*The bridegroom and bride wished it, in spite of their fathers-in-law:—Those who are inclined to follow their own will do not listen to the advice of others.*

Γαργαρίῳ γαργαρί.—*He conjugates the conjunction γάρ:—To a young student who makes no progress in his studies, or an ignoramus. This is the history of the proverb:—There was in a certain school a young man, who, notwithstanding his natural abilities to learn, in consequence of his arrant trifling and laziness, was conspicuous for his ignorance. The Professor observing this, one day, to amuse himself, and at the same time to correct the student, made him the sport of the class, and asked him what part of speech γάρ, was? a verb—was the learned reply. Of what conjugation? a circumflex verb of the first. Conjugate it, said the master.—The young man was going on with astonishing volubility, till the bursts of laughter from his companions stopped him in his career. Henceforth he was denominated Mr. Gargari, and the circumstance was so notorious that his nick-name passed into a proverb.*

Γυτίμισα ἰκάν τὸ σπῆσί σου! ἰγὰ "χω τὰ κλειδιά,
—*Neighbour, your house is burnt! impossible, I have the keys:—To little minds which place im-*

plicit confidence in things which afford no security.

Γειτόνισσα, ὅπῃ γ' ὁ ἄνδρας μου 'ς τὸν μύλον· νὰ ὕπανδρευθῶ, ἢ νὰ καρτερήσω ;—*Neighbour, my husband is gone to the mill ; shall I take another, or shall I wait ?*—To fickle and inconsiderate women.

Γίλα με νὰ σὲ γελῶ, νὰ πειρῶμαι τὸν παίρνι.—*Make game with me, that I may make game with you ; and thus let us pass our time :*—To those who play amusing tricks with each other.

Γιλαῖ μωρὸς 'ς ἀγίλαστα.—*The fool laughs where there is nothing to laugh at :*—Anciently said :

Γιλαῖ δ' ὁ μωρὸς κ' ἂν τι μὴ γιλοῖεν ᾗ.

Γιλαῖς, δίσποτα, κακὰ γιλαῖς.—*You laugh, reverend sir, you laugh to your hurt :*—To those who do not anticipate unpleasant consequences.

Γίντια τρώγου τὰ ψάρια.—*These fish eat beard :*—To those who in consequence of riches increase in power. Here the fish represents the rich, and the beard, power ; as being the strength of a man.

Γιὰ τὴν φωτιάν εἰν' ἡ συκιά.—*That fig-tree is for the fire :*—To a hopeless character.

Γλυκὰς ἡ γρηὰ 'ς τὰ σύκα, τρώγει καὶ τὰ συνόφυλλα.—*The old woman relishes figs so much, that she eats the very leaves :*—To one who becomes a gormandizer.

Γλυκὰ εἰσφαγίς, πικρὰ τὰ χωνύσις.—*You have eaten them sweetly, you shall digest them bitterly :*—To those who enjoy temporary pleasure, at the expense of future pain.

Γλυκύτατό μου πρέσο, καὶ πῶς θὰ σὲ ξεχάσω ;—*My sweetest leek, and how can I forget you ?*—Applied ironically to those whose self-love makes

them imagine that they are beloved, or esteemed by others, to whom they are indifferent.

Γλισστίρως ὅαν λάδι.—*Slippery as oil*:—To him who knows how to avoid exposing himself to dangers.

Γουρῶνι's πὸ σακκί.—*A pig in a poke*:—Applied to an unseen purchase. This proverb originated from the practice in Greece, during the Mahometan dominion, of selling pork in the night-time, which was done with the greatest secrecy, to avoid giving offence to the tyrant.

Γραμμίνης φωνῆς δυνατωτέρα ἢ παρουσία.—*Presence is more efficacious than written words*.

Γεῖνὰ μὴ ἰν' ἄσπερον ἱμῶνι's τὸν χορὸν, ἱπυτα ἰδῶνι δύο διὰ τὰ ἑξῆς, καὶ δὲν ἡμπόρου.—*An old woman entered a dance by paying a penny; afterwards she would have given two to get out, but she could not*:—To a person who ought not to entangle himself in undertakings that are beyond his strength, lest he be unable to withdraw from them even with considerable damage.

Γεῖν' ἄς μαντιύματα, καὶ γίγν' παρὰ μύθια.—*An old woman's prophecies, and an old man's tales*:—To those who utter idle stories, and talk nothing but nonsense.

Γενγορώτερον ἀπ' ὅλα γηράζ' ἢ χάρις.—*A favour becomes old sooner than any other thing*:—This proverb is derived from the apophthegma of Aristotle, who, on being asked what becomes soonest old, answered, *a favour*. The ancients had likewise the following saying:

Μετὰ τὴν δόσιν τάχιστα γηράσκει χάρις.

Γερόθεν σήμερον, καὶ λόγους αὔριον.—*Blows to-day, and words to-morrow*:—To those who begin

where they should end, and *vice versa*. This proverb answers to the following in French: *aujourd'hui on se bat, demain on se disputera*. The whole import is in this sentence of *Thucyd. Lib. i, § 78*: *ιόντες τε οἱ ἄνθρωποι εἰς τοὺς πολέμους, τῶν ἔργων πρότερον ἔχονται ἂν χρεὴν ὑστέρων δεῖν κακοπαθοῦντες δι' ἡδὴ, τῶν λόγων ἀπαιτοῦνται*.

Γυμνὴν τὴν χάριν.—*A naked favour*:—A favour should be conferred freely and without ostentation.

Γυμνὸν ἴνα, χίλιοι ἰνδυμένοι νὰ τὸν ἐκδύσουν δὲν ἰμπεροῦν.—*A thousand dressed men cannot undress a naked one*:—Because we can take nothing from those who have nothing. There is a kindred passage to be found in *Herodotus, Lib. vii, § 172* *οὐδαμᾶ γὰρ ἄδυνασίης ἀνάγκη κρείσσων ἔφυ*.

Δ

Δανίζου καὶ ξόδευε, τὴν διορίαν μὴ λησμονήσης.—*Borrow and spend, but do not forget the day of payment*.

Δανικὸν κ' ἀγύρισται.—*Borrowed and not returned*:—To one who asks as a loan what people know he will never return.

Δανικὸν κυρὰ τ' ἀλιῦρε, δανικὸν καὶ τὸ προζύμι.—*Borrowed, madam, is the flour; borrowed also the leaven*:—Reciprocal accommodation is commendable and useful.

Δειλὸς ὁ πλοῦτος.—*Wealth is timid*:—To the rich who are frequently influenced by timidity and cowardice, lest they should be deprived of their wealth.

Aristophanes also in *Plut.* v. 203, says :

Δειλότατος ἔσθ' ὁ Πλοῦτος.

and *Euripides* in *Phæniss.* v. 600 :

— δουλὸν δ' ὁ πλοῦτος, καὶ φιλόψυχον κακόν.

Palladas thus addresses gold :

Χρυσὶ, πάντερ κολάπων, ὀδύνης καὶ φροντίδος υἱί.
Καὶ σὸ ἔχουσιν σε φόβος, καὶ μὴ ἔχουσιν σ' ὀδύνη.

Δειλότερος τῆς δουλίας.—*More cowardly than cowardice* :—To very great cowards.

Δι' ἡμᾶς τὴν ῥάχην σου.—*Show us your back* :—Instead of, go away, or begone.

Δείπνα πιθερά, καὶ ἔλα νὰ σὲ ψυλλίσω.—*Take your supper, mother-in-law, and come that I may catch your fleas* :—To those who are over-anxious to render services at improper times.

Δέκα μέτρα, καὶ κόψτε μίαν.—*Measure ten times, and cut once* :—To those who speak much and hastily without thinking. The tongue should not outstrip the thoughts, and every one should free his conversation from superfluous words.

Δεμένος ὁ γάδαρος, ἀναπαυμένος ὁ νοικοκύρης.—*The ass being tied, the master is at his ease* :—Domestic security is necessary for comfort.

Δὲν ἀξίζεις τὸν κόπον νὰ σκύψῃ τις νὰ σὲ πάρῃ.—*You are not worth the trouble that one should stoop to pick you up* :—To him who despises little, and is disappointed in his prospects of greater gain. A Spaniard hearing of the abundance of gold to be found in Mexico, thought he had only to go thither, and pick up as much as he desired. Accordingly, when he arrived at Vera Cruz, he found by chance a doubloon on the ground; but confidently relying on the wealth which he thought he

should soon possess, haughtily spurned it away, ejaculating the words of the proverb, which afterwards passed as a common saying. It is scarcely necessary to add, that he had not many opportunities like that which he rejected.

Δὲν ἰξύρει νὰ χωρίσῃ δυνὸ γαδάρεν ἄχυρα.—*He cannot divide straw between two asses:—To extreme stupidity.*

Δὲν ἔχω εἰς τὸν ἥλιον μέρος.—*He has no share in the sun:—To very poor people.*

Δὲν πῆρες ἀκόμη τὸν μαλλιαρόκωλόν σου.—*You have not yet found your man with shaggy buttocks:—To those, who living disorderly, do not think of the punishment that awaits them. This proverb is taken from the ancient: εὐπω Μιλαμπύγη εἰνέχης. Thia, daughter of the Ocean, having two sons who used to insult passengers, endeavoured to persuade them not to do so, lest they should fall into the hands of a certain man with black buttocks, and be punished for their misconduct. Hercules meeting them thus employed, tied their feet together, and threw them over his shoulder, with their heads reaching below the lion's skin which he wore. They soon recollected the warning of their mother, and perceived its application; whereupon they burst into laughter, and Hercule learning the cause of it, untied and dismissed them. See Zenobius Adag. Centur. v, § 10. and Suidas under Μιλαμπύγου τύχης.*

Δὲν λίσ' ἡ Μάρτης ἀπὸ τὴν σαρακοστήν.—*March does not fail to happen during lent:—To those who obstinately and without shame intrude themselves on the society of those who hate them.*

Δὲν μ' ἀγαπᾷ ὁ ἄνδρας μου, διότι δὲν μὲ ματσούνει.—*My husband does not love me, because he has not*

beaten me :—To those who distrust the love of their friends merely because the expression of it appears at variance with their own ideas of affection. It is said that in some parts of upper Albania, the wives receive so much maltreatment from their husbands, that they consider a frequent beating a sure proof of conjugal affection, and the absence of that seasoning, a no less certain sign of cold indifference. A newly married woman being one day asked by her friends whether her husband loved her, complained bitterly of his cruelty, as he only caressed and paid her attention as if she were a stranger; and bursting into tears, exclaimed, "No! my husband does not love me, I have not yet received a single blow from him!"

Διὰ τὴν ἀπειρίαν εἰς ἀπερίαν.—*On account of inexperience in perplexity* :—To those who, remaining in their original ignorance, are perplexed and embarrassed by a reverse of fortune, to a degree sometimes unfavourable even to their honesty; an evil from which a greater portion of knowledge might happily have preserved them.

Διὰ τὸ περφεῖον χάναι τὸ πένταλον.—*For the nail he loses the shoe* :—To those who, for the sake of trifles, incur great losses.

Διὰ τὸ μὲν ἰ-ἰ-ἰ, ἰχέσασιν τὸ χί--χί--χί.
—Vulgarly for the following : διὰ τὴν βλαχὴν καὶ ὁ χρεμιστισμὸς ἀπώδρα.—*For the bleating we have lost the neighing* :—To those who to save a little lose a great deal; as the English say, *To save at the spigot and let out at the bung-hole*.—or—*Penny wise, pound foolish*.—Or to thieves, who attempting to steal little, often lose much. The origin of the proverb in question is this :—A peasant went one day on horseback to steal a

sheep, and approaching a fold where the sheep were enclosed, tied his horse to the hedge and entered. When the dogs began to bark, hé, fearing lest he might be caught by the shepherds, fled in haste on foot, not having time to release his horse. On his return home, his wife asked why he had walked, and what he had done with his horse? Imitating the baa-ing of a sheep and the neighing of a horse, he replied; that in striving to gain the former, he had lost the latter.'

Διὰ τὸν πόνον τοῦ βοδιῶ, γλίσφ' ὁ λύκος τὸν ζυγόν.—

For the sake of the ox, the wolf licks the yoke:—

To those who flatter others in order to gain their own ends; as for instance, he who wishes to marry the daughter flatters the parents, and the hungry guest pays court to the master of the feast.

Διάφορον κεφαλῶν, καὶ ζημία ὀλοστρογγύλη.—

Or what in ancient Greek would be expressed thus:—*κεννοιδὴς τὸ ἱερμαῖον, στρογγύλη δ' ἡ ζημία.*

—*What I have found is conical, but what I lost was round:—*This proverb has its origin from the following anecdote:—A carrier on a journey lost a horse-shoe; as he went along he saw on the ground a nail that had been thrown away, which he picked up and shewed to his comrades, saying to them with a laugh; "A conical advantage and a round loss." *Conical* being the form of horse-shoe nails; and horse-shoes in Greece, being made round, and not, as in other countries, in the shape of a crescent.

Διδάσκεις ἄλλοις διδάσκεις, καὶ νόμον δὲν ἑατάς!—*A*

*fine moralist, who teachest, and dost not keep the law!—*To those who recommend duties to others which they do not practise themselves. Similar

to this is the ancient Greek maxim :

“*Ἀπαντες ἰσμὶν ἐς τὸ νοθεύειν σοφῶς,
Αὐτοὶ δ' ἁμαρτάνοντες οὐ γιγνώσκουσιν.*”

Δίδει ὁ Θεὸς ψωμίον, χρειάζετ' ὁμῶς καὶ κολέσυσμα.—

*God gives bread, but we must creep along ourselves also :—*To lazy people who absurdly expect food from God, without using any exertions to obtain or secure it. The proverb is taken from the following tradition :—A simple man who had often heard an impostor preaching to the multitude for his own profit, on his advising them to distribute their money freely, and God would support them, without their even giving themselves the trouble of working, quitted his residence, and retired to a deserted spot, where he remained two days fasting, in the hope that God would send him some food. On the third day he saw by chance, a great many horses passing at a distance on the highway, laden with baskets of bread for the camp which was near at hand. A loaf falling from the last horse, after all had passed, the man, being weak, dragged himself along the ground in a sitting posture, and taking precautions to avoid being seen, reached the place where the loaf had fallen, and having seized it, began to eat, saying often ; “ Yes, truly ! God gives bread, but we must also drag our bodies along to take it.” The German say : *Gott giebt den oxsen, aber nicht by den hærnern.*

*Δισκορπίσθησαν ὡσὰν τοῦ λαγοῦ τὰ παιδιὰ.—*They were scattered like the young of a hare :—To brethren who are widely separated from one another. It is said that the hare makes her young feed apart.

*Δισκῶριον διπρόσωπον.—*A double-faced quoit :—To

those who conceal a hostile disposition under a fair exterior ; which Homer had in view when he put the following verses into the mouth of Achilles : (*Iliad*, ix, v. 312.)

Ἐχθρὸς γὰρ μοι κῆνος, ὁμῶς αἶδωτο πύλῃσιν,
Ὅς χ' ἴτιρον μὲν κεύθει ἐνὶ φρεσὶν, ἄλλο δὲ βάζει.

Phocylides also says, in admonition ;

Μῆδ' ἴτιρον κεύθεις κραδίη νέον, ἀλλ' ἀγορεύων·
Πᾶσιν δ' ἀπλῶς ἴσθι, τὰ δ' ἐν ψυχῇς ἀγόρευσι.

Δὲς παιδιὰ οἱ γίγνεταις.—*Old men are twice children* :—To those in whom the imbecility, frequently attendant upon old age, has reduced the mental powers to the same state as during the period of infancy before the mind has acquired strength, knowledge, and experience. *Aristophanes, Nubes*, v. 1404. says also,

Φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι ;
Ἐγὼ δέ γ' ἀντίποιμ' ἀν' ὧς δις παῖδες οἱ γίγνεταις.

Δὲς κ' ἐμὲ, καὶ τὸ παιδί μου, εἶναι κ' ἄνδρας μου ἑ
τῆς θύρας.—*Give to me and my child, my husband is also at the door* :—To those poor people, who, the more you give them, become the more importunate ; and as one want is satisfied, imagine another. Also to those who exhaust the patience and benevolence of their friends, by their imprudence and rapacity.

Δός μοι καιρὸν, δίδως ζωὴν.—*Give me time, you give me life* :—Applied to a particular portion of time upon which often depend the greatest emergen-

cies. The effects of time in general are quite the contrary, for as *Simonides* says :

Χρόνος ἔξυς ὀδόντας
Καὶ πάντα ψήχει καὶ τὰ βιαίότατα.

Δός με κυρά τὸν ἄνδρα σου, καὶ σὺ κράτει τὸν πόρκα-
νον.—*Give me your husband, madam, and keep
you the pestle :—*To persons who without shame
or discretion ask from their friends what is most
necessary to them.

Δός τὸν σήγανον, διὰ τὰ μὴ βασκανθῇ.—*Give him
some rue, lest he be bewitched :—*Ironically, to
persons who are always apprehensive of evil. For
rue, according to the popular notion, is an infal-
lible protection against witchcraft.

Δός τὸν ψωμὸν, καὶ ξυλῖαις ἔπειρα.—*Give him
bread, and after that the scourge :—*That is, give
a man what is sufficient, and if he still importunes
you for more, you may then justly reproach him
with his greediness.

Δούλιέ με κακοῖσιζικε, μὴ γινῶ 'σάν καὶ σίνα.—
Serve me poor wretch, lest I become like you :—
A taunt to those who are so oppressed with po-
verty that they are glad to serve others without
any pay but their food.

Δύνασαι δὲν δύνασαι, καὶ τὴν τιμωρίαν σου ἄγρεις.—*You
can or you cannot, at least put on a fierce look :—*
We should not be pusillanimous, and allow our-
selves to be frightened by threatening emergencies,
for even the weak, by shewing a little courage and
greatness of mind, may weather the storm that as-
sails them.

Δυὸ ἀδελφοὶ ἰμάλλοναν, καὶ δυὸ τριτοὶ ἔχαιραν.—
*Two brothers were quarrelling, and two fools
were rejoicing at it :—*A good lesson to those who
are prone to anger, which is generally a loss to

themselves, while it is a subject of rejoicing to the foolish and the wicked ; who, as the English proverb says, " love to fish in troubled waters."

Δυὸ ἀδελφοὶ ἵνα, κορυμῆς.—*Two brothers are one trunk*:—Denoting that they should mutually strengthen and support each other ; which Xenophon, *Mem. Lib. B', C. Γ', § 19.* expresses thus : ἀδελφῶ φίλοι ἔντι, καὶ πολὺν διασῶσι, πράττειν ἅμα τὰ ἰσ' ὠφελείᾳ ἀλλήλων.

Δυὸ ἀσκηῖα, καὶ ὅποιον σπάση.—*Two leather-bottles, and which of them will burst*:—To those who dispute warmly with one another ; or to those who are indifferent with respect to the interests of others.

Δυὸ λαγούς ἂν κυνηγᾷς, κ' οἱ δυὸ θὰ νὰ σὶ φύγουν.—*If you pursue two hares, both will escape from you*:—To those who are distracted by a multiplicity of pursuits, which precludes the possibility of giving that attention to any one of them which is necessary to success. The ancients expressed the same sentiment thus :

Ὁ δὺς πτόκας διώκων οὐδέτιρον καταλαμβάνει.

which in modern Greek would be :

Ὁ κυνηγῶν δύο λαγούς, οὐδὲ πᾶν ἵνα πιάνει.

Δυὸ ῥάβδρα εἰς ἓν τηγάνιον τηγανίζονται, καὶ ἓν τὸ ἄλλον δὲν πιστεύει.—*Two fish are fried in the same pan, and the one does not believe the other* :

—To those selfish persons who suffer the same misfortunes as others, but believe only their own.

Δυὸ χιμωναὶ εἰς μιὰν μασχάλην δὲν βασταῖνται.—*Two water-melons cannot be carried under one arm*:—Of very difficult things, one of which is enough at a time to do well.

Δῶς πλούτη, δίδως γνῶσιν δῶς πτωχίαν, δίδως τρίλαν.—*Give riches, you give sense ; give poverty,*

you give folly :—This proverb is very just as regards the superficial judgment of the multitude, and the selfish conduct of the worldly. It is easy for the rich man to obtain the reputation of wisdom, and the observance due to it ; while he who is poor, if he escape the imputation of folly, is still exposed to indifference and neglect.

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Ἐὰν χωλῷ παρεικῇς, χωλαίνῃς μαθήσῃ.—*If you sit down with a lame man, you will learn to halt* :—A lesson to those who keep bad company ; shewing that we naturally acquire the habits of those with whom we associate. The French say : *dis-moi qui tu hantes, je te dirai qui tu es*.

Ἐβραῖνα μ' ὁμιλῷ.—*He is speaking Hebrew to me* :—Used emphatically to express what appears to us unintelligible. The French likewise say : *c' est du grec pour moi*.

Ἐβραῖος χρεωκόπος τὰ παλαιὰ πατάστιχα γυρίνῃ.—*A bankrupt Jew searches his old accounts* :—To a miser, who after suffering some loss, endeavours to find resources where none exist.

Ἐβραίου λογαριασμοὺς φέρει.—*He brings a Jew's account* :—That is, he makes an exorbitant charge. In the same sense they say in France : *c'est un compte d' apothicaire*.

Ἐγγίξῃ τὸ μαχαῖρι 'ς τὸ κόπκαλον.—*The knife has touched the bone* :—Of a serious injury, which coming closely home to a man, is scarcely to be forgiven or forgotten.

Ἐγὼ δὲν εἶμαι πολυφαγᾶς, ἀλλὰ παραπονιάρης.—*I am no glutton, but a growler.*—To those who feel discontented, from being deprived of what belongs to them.

Ἐγὼ γὰρ μὴ σὶ δίδω, καὶ ὁ κόσμος ᾄς λίν.—*Though I give you nothing, let the world say I do:*—To those who boast of pretended deeds of charity, with the mean desire of gaining a false reputation among men.

Ἐγὼ τὸν λίγω, εἶμαι εὐνοῦχος· αὐτὸς δὲ μ' ἐρωτάει, πόσα παιδιά ἔχω.—*I tell him I am an eunuch, and he asks me how many children I have:*—To those who ask impertinent questions, and perpetually return to the charge, after being made distinctly to understand that their curiosity cannot be gratified.

Εἶδε τὸν τάφον τῆς μητρίδος καὶ κλαίει.—*He has seen his step-mother's grave, and he weeps:*—To those who feign grief which they do not feel.

Εἴη μοι τὰ μεταξὺ Κορίνθου καὶ Σικυῶνος.—*Be mine whatever is between Corinth and Sicyon:*—This proverb comes from the ancients, and applies to those who long to be rich.

Εἶναι ἀψῆς καὶ ῥάθυμος ὅταν τὸν ἠμίονον.—*He is fiery and irritable like a mule:*—The Greeks say also, εἶναι ὅταν σὴν ἱσκα (or σὸ ἱνασμα.)—*He is like tinder.*

Εἶναι βίβλος.—*He is profane:*—That is, he is not in the secret; alluding to the sacred mysteries of antiquity which were kept secret from the vulgar.

Εἶναι καὶ ἄσπερα καὶ μαῦρα γέλια.—*There is both white and black laughter:*—Our frame is so constituted, that even when overwhelmed with grief, something may be seen or heard, irresistibly exciting us to laughter. On one occasion, a family

in Greece were in a state of deep mourning for the recent loss of a father. A lady came to console them, and had scarcely entered the room, when, while busied in taking off her cloak, her wide pantaloons became loose and fell to the floor, and getting entangled with her legs, brought her to the ground. At this sight an irrepressible desire to laugh seized all who were present.

Εἶναι τιτραδογεννημίνας.—*He was born on Wednesday* :—To those who being born of noble and genteel parents, are, by a reverse of fortune, reduced to serve others. We still retain, as is seen by this proverb, what is said of the birth of Hercules, who, in consequence of its having happened on that day, was doomed to serve others, be subject to them, and perform such labours as were enjoined him.

Εἶναι φτωχὸν τ' ἀρὸν, ἔχει δὲ πλατυῖαν οὐράν.—*The sheep is lean, but it has a broad tail* :—To a person of slender information, but of vast pretensions.

Εἶπαν τὸν ζευγλὸν καὶ χίση, ἰκάθισι π' ἔξικολλάθη.—*A fool was told to — and he sat down and presented his posteriors* :—To those who, under the name of doing what they are bid, do what amounts to something very different, from the manner in which they go about it.

Εἶπεν ὁ γαῖδαρος τὸν πετυνὸν, κεφαλά.—*The ass said to the cock, big head* :—To those who are blind to their own defects, however great, but ingenious in detecting the smallest faults in others.

Εἰς δύο σύντινεν τὴν ἰλαίαν.—*God-father cut the olive in two* :—To a voracious eater. (*Vide* 2 under Σύντινεν.)

Εἰς ζωγραφημένα δῖνδρα ἐχινᾶται.—*He forgets himself among painted trees* :—To those who from ab-

sence of mind, are betrayed into any serious breach of decorum in the presence of those whom they ought to respect. The history of the proverb is as follows: A man of this character happened to be in the company of a brilliant party of ladies. The drawing-room where they sat was hung round with a numerous assortment of paintings representing trees, mountains, lawns, and the whole variety of rural scenery. Musing upon these he so far forgot his situation as to imagine himself alone, and being visited by the calls of nature, proceeded, without quitting the spot, to obey them. This happened in a country to the north of Europe, and being told in Greece by a person who was present, gave rise to the proverb.

Εἰς Θεὸς, καὶ πολλοὶ φίλοι.—*One God, and many friends*:—Though our ultimate dependence should be on God, that does not supersede the cultivation of human friendship, which is the established medium through which many blessings are conferred.

Εἰς χειμασμένου οἴκου σχοιὶ μὴ μελετήσης.—*Don't mention a rope, in the house of him who has been hanged*:—In conversation we should avoid those topics that may excite painful recollections in any who are present, particularly as to any thing dishonourable in the history of their family.

Εἰς μικρὸν πόδιον ὑπόδημα μέγα.—*A large boot to a small foot*:—To orators who magnify what is in its nature trifling.

Εἰς νόμον κυλίας.—This proverb depending upon a pun does not admit of translation. The pun is upon the word *ἡλικίας* (*age*) converting it into *κυλίας* (*belly*). Using the proper word, the phrase would denote that a person had reached his majority, but the pun conveys the idea that he had come

to the age when the laws give him power to eat what he likes. It is applied to epicures.

Εἰς ξῖνον κρασί, νεὺν μὴ βάλης.—*Put no water into another's wine*:—To those who officiously interfere with the affairs of others.

Εἰς ὅποιον τὸ ἐλάχιστον δὲν εἶναι ἱκανόν, εἰς τοῦτον οὐδὲν ἱκανόν.—*To whomsoever a little is not sufficient, to him nothing will be sufficient*:—To those who are dissatisfied with their actual circumstances; intimating that the fault lies in the state of their own minds, which no external change could remedy. It points particularly to the endless cravings of ambition.

Εἰς παλαῖον καὶ κολοβόν, μόν' ὁ λάκκος ὃ εἰ πάμπαν.—*For a fool and a maimed person, the grave alone can do any thing*:—To those who are past all hopes of amendment.

Εἰς πολλὰς συνίεν μὴ λόγῃς.—*Don't open your purse before many*:—i. e. Don't make a present to any individual in a company, while the rest are looking on.

Εἰς ἐκέλευον τὸ προσκίφαλον ψωμὶ δὲν ξημερεύει.—*Under a dog's pillow, bread does not see the daylight*:—To great eaters.

Εἰς στῦραν γῆν στῦρει.—*He sows on a barren soil*:—To the ungrateful who make no return for the favours conferred on them.

Εἰς τὴν ἀβερεχίαν (ἢ τὴν ἀναβερεχίαν) καλὸν ἔν καὶ τὸ χαλάζι.—*In drought even hail is good*:—To those who being in extreme distress are glad to procure relief even by a considerable sacrifice.

Εἰς τὴν θύραν στίκεις, διῴξί μας τὴν πτέρναν σου.—*You stand at the door, shew us your heels*:—To those who have an opportunity of escaping from danger. The expression is borrowed from the cir-

cumstance, that a person in rapid flight throws out his heels alternately, thus presenting them in quick succession to the eyes of his pursuers. It may also apply to those who intrude themselves upon others, who, not desiring their company, would be better pleased to see them withdraw.

Εἰς τὸν καθὶνα τὰ διὰ τοῦ εἶναι ἄμορφα.—*To every one what belongs to himself is beautiful :—To the vain and conceited, whose self-love clothes whatever they possess with fanciful embellishments.*

Εἰς τὸ πρὸς βεῖχην.—*It rains on the opposite side :—Tauntingly to those who pretend not to understand you.*

Εἰς τὸ πιδάρι τὴν κεραμίαν.—*He commences the pottery art by a large jar :—To those who attempt what is great without having gone through a previous training by performing things of a simple kind. The ancients expressed it thus ; ἐν πιδῷ τὴν κεραμίαν.*

Εἰς τοὺς Γύπτες γὰρ πρῶζυμα.—*He asks leaven from Gipsies :—It is foolish to ask favours of men of a niggardly mind. The Gipsies are considered so by the Greeks, and hence the proverb.*

Εἰς τοὺς κακοὺς ὅλοι χρεωστοῦν.—*Every body is indebted to the wicked :—viz. for injuries.*

Εἰς τοὺς κακοὺς τρεῖςπᾶσα.—*To the wicked, misfortunes come triple :—Expressive of those overwhelming judgments which frequently combine to crush the wicked.*

Εἰς τοὺς μικροὺς μικρὰ δίδω ὁ Θεός.—*To little men, God gives little things :—To those who betray a childish joy on the reception of trifles.*

Εἰς τοῦ σατανᾶ τοῦ πῶλον παραχυμάζουν Δαίμονες.—*Devils winter at the back of the humble :—To a bad man who envelopes his real character in a garb of humility.*

Εἰς τῶν τυφλῶν τὴν χώραν, μονόφθαλμος ὁ Κυβερνήτης.—*In the country of the blind, the ruler may be blind of an eye*:—Knowledge is entirely comparative, and a man of very partial information may gain the admiration of those who are totally ignorant. The French also say: *dans le pays des aveugles les borgnes sont rois.*

Ἐΐχαμιν τὸν σκύλλον, καὶ ἐβοήθει τὸν λύκον.—*We kept a dog, and he assisted the wolf*:—To a bad servant, who, being trusted as a faithful friend to the family, forms a secret combination with the enemies of his master to facilitate his ruin.

Ἐΐχιν ὁ φρόνιμος χουλιάρη, ἔτρωγε καὶ ὁ τρελὸς μὲ τοῦτα.—*The wise man had a spoon, and the fool also ate with it*:—To those who allow their property to be used by unworthy men, who embezzle the profits, and grow rich at their expense.

Ἐπάκισιν ὁ βάκκακας, καὶ ἡ λίμνη δὲν τὸ ξέρι.—*The frog flew into a passion, and the pond knew nothing about it*:—To insignificant men whose expressions of wrath are disregarded by their superiors. Or to those whose importance exists in their own imagination only, as the fly upon the chariot-wheel: "O what a dust I make."

Ἐκαμὲ καὶ ἡ παρὴ χώρα σιτάρι.—*The barren country has at last produced grain*:—To those who after much wilful perversity are at last reclaimed.

Ἐκυλίσθη ἡ χύτρα, καὶ ἤρει τὸ σίπασμά της.—*The pot while rolling, fell in with the cover*:—To those who concur in their sentiments.

Ἐλα παπποῦ, γὰρ εἰ διῶξαι τὰ γενεὰ σου.—*Come, grand-papa, till I shew you your ancestors*:—To young impertinent prattlers who presume to teach their seniors what they know much better than themselves.

"Ελα σὺ τριμάμνι, εἰς ἐμὲ τὸν ῥιγασσάμενον.—Come you trembling, to me who am shivering :—To those who experience similar accidents.

"Ελάτι σκυλιὰ, καὶ ἀλίσσας, καὶ ἀλίσσας μὴ δόσῃσι.—Come dogs, and grind, and pay nothing for the mill :—To a house in great disorder.

"Ελαχίς τὸ Μ.—You have drawn the letter M.—as it were from a lottery :—Enigmatically to a fool; the word *μωρός*, which signifies a fool, beginning with that letter.

"Ελευθέρια Κέρκυρα, χίξι ὅπου θίλεις.—Free Corfu, —where you please :—To those who confound liberty with anarchy and unbridled licentiousness. The grossness of the expression forbids a verbal translation.

"Ἐραβε γυμνός, καὶ ἰντρέπτε ἰνδυμένος.—He is accustomed to be naked, and is ashamed to be clothed :—To those who prefer old customs, however awkward, to all modern improvements.

"Ἐμβα εἰς τὴν Γυψόπουλα, καὶ διάλεξε τ' ἀσπρότερον.—Go to the Gipsy-children, and choose the whitest :—When all is bad, whatever a person chooses must of necessity be bad.

"Ἐμῷς ψωμὶ δὲν ἔχομεν, καὶ ἡ γάτα πᾶντα σέρει.—We have not bread to eat, while the cat drags away the pie :—To ill-placed profusion, productive equally of want and waste.

"Ἐνάγων ἑαγόμενος.—The accused is the accuser :—To a guilty person who accuses other people.

"Ενας ζουρλὸς ρίχνει τὴν πέτραν εἰς τὸ πηγάδι, καὶ ἑκατὸν φρέουμι δὲν τὴν ἐκβάλλουν.—One fool throws a stone into the well, and a thousand wise men cannot take it out :—The slightest impolicy sometimes gives birth to evils which no subsequent measures, however wisely conducted, can remedy.

"Ένας φρόνιμος ὑπὲρ χιλίους ἄφρονες.—One wise man is worth more than a thousand fools :—which Plato in *Gorgias*, § 44, expresses thus : Εἰς φρο-
νῶν μυρίων μὴ φρονέουσιν πλείονας ἰστί.

Ἐν ὄσῳ τὰ ἱστολισθῇ ἡ νύμφη, τοῦ γαμβροῦ τὰ μάτια ἐκῆκαν.—Whilst the bride made her toilet, the eyes of the bridegroom were starting from their sockets :—To those who delay ; and to those who are impatient or eager in expectation.

Ἐντροπαλὸς ὅταν ὁ χοῖρος.—Bashful as a hog :—
Ironically of a man who has no shame.

Ἐξ ἄρνι, καὶ μίσα λύκος.—Externally a sheep ; internally a wolf :—As the English adage, "A wolf in sheep's clothing." See *Math.* vii, v. 15.

Ἐξίπερδιμισιν.—Escaped like a partridge :—That he extricated himself, as a partridge skilfully eludes the fowler.

Ἐξυγ' ὁ Θεὸς τί δένδρον μαραίνει.—God knows what tree he causes to fade :—That the dispensations of Providence come by knowledge, and not by chance ; and, whether as punishment or discipline, are just and wise.

Ἐξύμε τί θίλει· πάλιν σύκα θίλει.—I know what it wishes for ; it wishes figs again :—To those who dread a repetition of the dangers they have already suffered by. The proverb took its origin from the following tradition : A Sicilian merchant having gone to sea with a cargo of figs, was wrecked, and with difficulty preserved his life by swimming to the shore, where he sat down upon a stone. Afterwards, perceiving the sea calm, and suspecting its smoothness to be a deceitful temptation, he said to those who had also saved themselves from the wreck, "I know what it wishes, it wishes figs again." The proverb is similar to the 49th fable of *Æsop*.

Ἐξνταβελόνης εἶναι.—*He is a sixteen-needler:—*

To a miser. From the modern Greek comedy by *Εconomos*, of this name, which it derives from that of its hero, whose petty avarice is thus indicated. As in France since the time of Moliere, to call any one a *Tartufe*, presents a more distinct image to the mind than the general term, hypocrite. The ancients expressed the same meaning by the term *χυμνοπρίστης*. *Theocr.* also says, in *Idyll. 4, v. 54-55* :

Κάλλιον ὃ' ἱμιλητὰ φιλάργυρι ταῖς φακὸς ἔψιν
Μὴ 'πιτάμης τὰν χυῖρα καταπρίων τὸ πύμινον.

Ἐξω ἀπὸ τὸ κεφάλι μου, ἃς ἦναι καὶ τ' ἀδελφεῷ μου
—*If I save my own head, I do not care even for my brother's:—*To those who are so exclusively selfish, as not even to feel for the misfortunes of their own relations.

Ἐξω ἀπ' τὰ κακὰ, εὐκολαὶ συμβουλίαις.—*Out of evils, advice is easy:—*To those who, meeting with no difficulties themselves, presume to give directions for their conduct to those who do. The same sentiment occurs in *Æschylus. Prometh. v. 263.*

Ἐλαφρὸν, ὅστις πημάτων ἔξω πῶδα

Ἐχῷ, παραινῶν νοθεύειν τι τοὺς κακῶς
Πράσσοντας.

Shakspeare also, in *Much Ado About Nothing*, act 5, scene 1,

———'Tis all men's office to speak patience
To those that wring under the load of sorrow ;
But no man's virtue, nor sufficiency,
To be so moral, when he shall endure
The like himself : ———

"Ἐξ τοῦ χοροῦ πολλὰ τραγούδια λίγει.— *Out of the assembly, he gives many songs:*—To those who boast out of season and place; or to those who, really possessing useful and agreeable talents, neglect the proper occasions for their exercise; and obtrude them without being desired, where they are unsuitable. Another reading is: ὁπ' εἰς ἀπ' ἔξω τοῦ χοροῦ, πολλὰ τραγούδια ξιύρει.—*He who is out of the company, can sing many songs.*

"Ἐπαθὶ καὶ ἔμαθι.—*He has suffered and learned:*—Which the ancients conveyed by παθήματα, μαθήματα. This recalls the adage; *quæ nocent, docent*; to which we may add what *Thucyd.* says, *Lib. 4, § 18, μετὰ κινδύνων τὰς μιλίας ποιούμενοι.* and *Shaksp. As You Like It*, act 2, scene 1, *Sweet are the uses of adversity.*

"Ἐπαθὶ τοῦ λιναιοῦ τὰ πάθη.—*He has suffered the sufferings of lint:*—To one who has suffered much; *lint*, in the process of preparation for the purposes of manufacture, being very roughly handled.

"Ἐπὰν αὐγὸς ἐς τὴν μήτην τοῦ ζητιῦ γὰρ πιστηρίζῃ.—*He tries to support an egg upon his nose:*—To one who thinks himself capable of every achievement, and who pronounces all that has been done by others to be easily performed. The proverb is said to be derived from the pleasant illustration by which Christopher Columbus, in a familiar manner, level to every capacity, exposed the folly and presumption of his enemies, who wishing to depreciate his merit as the discoverer of America, said that it was nothing extraordinary, and that each of them could have done the same. At a great feast where several of these persons were present, Columbus, taking an egg, asked, who could make it stand upon his nose. Each tried, but to

no purpose, as may be supposed ; when he, breaking it, easily stuck it on. All then exclaimed, " We can do so likewise ; what difficulty is there in it ? " " True," replied the great navigator, " you can do it, now that I have shewn you the example."

Ἐπάνω εἰς τὴν χαρὰν καὶ ὁ χαρτολόγος.—*The nuptials,—and lo ! the tax-gatherer !—To unexpected misfortunes which are aggravated by coming in the very season dedicated to happiness.*

Ἐπαρε κεφάλι, βάρε τοῖχον.—*Take a head, and beat a wall :—To those who are so stupid, that their heads being no better than stones, are represented as fit for nothing but to beat walls.*

Ἐπαρέ με ὅταν μ' εὔρης, διὰ τὰ μ' ἔχης, ὅταν θίλῃς.—*Take me when you find me, that you may have me when you wish :—That we should not rely too implicitly upon present prosperity, thereby neglecting to make a seasonable (not an avaricious) provision against future exigencies : but should rather imitate the ant and the bee, who, out of the abundance of summer, lay up stores to compensate the sterility of winter.*

Ἐπάσχας ὁ καλόγηρος, κορυφὰ τοῦ μαγειρείου.—*The Monk having observed Easter, returns to his beams :—To those who having observed, as well as they are able, the duties or ceremonies enjoined them, return well satisfied to their usual habits.*

Ἐπεσε τὸ λαδί 'ς τὴν φακὴν.—*The oil has fallen into the lentil soup :—In raillery, to one who has sustained a trifling loss. Olive oil is in Greece an article of the greatest use, and employed as butter is in other countries, especially in the time of Lent. Lentils require a great deal ; and therefore the oil falling into the soup, of which it was a ne-*

cessary and important ingredient, could not occasion any great loss. Hence the proverb.

"*Ἐπιασιν ἡ γὰτα τὸν ποντικόν.*—*The cat has caught the mouse*:—To those who suffer justly. The cat generally catches the mouse while committing depredations.

"*Ἐπιασι τὸ χέλιον ἀπὸ τὴν οὐράν.*—*He has caught the eel by the tail*:—To those who lose their time in pursuit of objects, which, from their nature, it is almost impossible to retain; or who vainly endeavour to convince by argument, or improve by admonition, those whom sophistry or cunning enables to elude them.

"*Ἐπραξας βοῶπις "Ἡρα!*—*You have done it ox-eyed Juno!*—Applicable to those wives who sooner or later accomplish their own wishes in spite of the opposition of their husbands. It takes its origin from the apostrophe of Jupiter to Juno, when she had excited Achilles against the Trojans, whom he favoured. (*Iliad*, Σ. v. 357.)

"*Ἐπρηξας καὶ ἱσιτα βοῶπις πότνια "Ἡρα.*

"*Ἐρμηνύου τὸ πωλίον τὴν κότταν.*—*The chicken gives advice to the hen*:—To the young and forward, who in their pertness and ignorance, pretend to instruct the experienced and advanced in life.

"*Ἐσπασι τὰ πόδιαί του, καὶ ἑρωτᾷ τοὺς ἄλλους ἂν τοὺς πονῇ.*—*He has broken his legs, and asks others if they feel any pain*:—To men who, while conscious of the derangement of their own affairs, hope to escape observation by an affected interest in those of others, and assuming airs of patronage and protection.

"*Ἐσπυρι σιτάρι, καὶ ἰφύτρῳσι πριτάρι.*—*He sowed wheat, and barley sprung up*:—That the intention is not always to be judged of by the result;

since well-advised proceedings are not always attended with success.

Ἐσεῦ ὁ κλίπτων τὴν φωνὴν καὶ φύγη ὁ τοικοκέρης.—

The thief raised his voice to make the owner fly:—To those who cry out first when they have committed an injury; and by assuming an appearance of innocence and indignation, endeavour to frighten and prevent the sufferer from making an accusation.

Ἐσὺ τὸ καταῦφι, καὶ ἐγὼ μὴδὲ ψωμί ἀρμένικο.—*You the rich cake, and I not even black bread:*—

Καταῦφι, probably from *κατὰ ὄφην*, like a tissue, is a cake made of pastry resembling very small vermicelli interlaced, and which forms a real tissue. At Constantinople they excel in this species of pastry. *Ψωμί ἀρμένικο*, is a kind of very coarse black bread, which is called *Armenian bread*; by what relation to that people I do not know. Or perhaps it takes its etymology from the word *ἀρμιν* participle of *ἄρω* for *ἀρμῶδιον*, convenient, necessary. The application of the proverb is to those who are rich and live in abundance, while others have not the necessaries of life. This sentiment *Theocr.* expresses thus, *Idyll.* Γ. v. 13:

Ἐκ πίθου ἀντλιῆς δῆλον· ἐγὼ δ' ἔχω οὐδ' ἄλως ἔξος.

Εὐγενῆ ἰφώναξαν, καὶ ὁ μὴ ἔχων ἀπελογήθη.—*They called a noble, and he who was not one, apologized:*—To vulgar rich people who assume nobility, in the hope that some at least will be deceived.

Εὐγενὴς ἐκ βαλαντίου.—*Noble by his purse:*—To those whose riches procure them the honour due to rank, talent, or virtue.

Ἐθαίρειν μανθρίον, γιμάτειν λύκους.—*An empty fold filled with wolves:*—That is, empty as regards its

proper occupants, and filled with thieves and murderers ; as in times of anarchy, when the good and peaceable are displaced by the wicked and violent.

Εὐχῆν εἰς τὸν γείτονά σου ἰάχῃ, περισσότερον δὲ εἰς τὴν χύτραν σου.—*Wish that your neighbour may have, but wish more that your own pot may boil*:—"One word for your friend, and two for yourself." It is a good thing to have a rich and generous neighbour ; but it is still better for your respectability and independence, to exert yourself, that you may not need his assistance.

Ἐφάγαμεν τὸν γαστέρα, μᾶς ἔμειν' ἡ οὐρά σου.—*We have eaten the whole ass, there is but his tail now*:—When we have by energy and perseverance overcome the difficulties, and accomplished the really laborious part of an undertaking ; we ought not, by suffering our constancy to be shaken at the end, to leave our work incomplete ; but finish perfectly that which we have begun well. (Vide O under "Ολεν τὸ βῶδι ἰφ.)

Ἐφαγε λωτόν.—*He has eaten lotus*:—To those who have resided long in foreign countries ; because eating of the lotus was popularly believed to make a man forget his country.

Ἐφαγ' ἡ μύγα σίδηρον.—*The fly has eaten iron*:—Ironically to those who think they can perform impossibilities.

Ἐφαγ' ὁ σκύλλος τ' ἀλευρεῖ.—*The dog has eaten the meal*:—To those who, under vain pretences, refuse a request ; and disguise their unwillingness to grant it, by excuses invented for the purpose.

Ἐφθασεν εἰς τῶν Θεῶν τ' αὐτιά.—*It has reached the ears of the Gods*:—To those who cannot elude the divine vengeance for the evils they have done

as it is beautifully expressed in these two verses of the *Anthology* :

Ἀνθρώπους μὲν ἴσως λήσεις, ἄτοπόν τι ποιήσας·
Οὐ λήσεις δὲ Θεούς, οὐδὲ λογιζόμενος.

"Εφθας' ἡ προζιά' εἰς τὰ δώδεκα.—*The sheep-skin has sufficed to pay the twelve* :—To spendthrifts and debauchees who, without reflecting, squander their property in dissipation. It is said that a drunken currier who was indebted to a tavern-keeper twelve pence, not being able to pay him otherwise, took from his house the last fleece which remained to him, and gave it to the retailer of wine in payment of the debt. His wife observing that this fleece had disappeared, questioned him ; " have you taken the sheep-skin ? what have you done with it ? " But he, being half-drunk, replied ; "*the skin sufficed just for the twelve.*" The word προζιά, signifies what the ancients expressed by μηλωτή. This last word is still employed in the present day, but more rarely than the first.

Ἐχάβ' ἔκριν' ἡ κόττα, ἡ ὁποία ἐγίνετο μεγάλη τ' αὐτόν.—*The hen that laid the large egg was lost* : —To those who have had the misfortune to lose a benefactor that liberally dispensed his kindnesses.

Ἐχασκενὰ χάψῃ βουβάλιον, καὶ ἔχαψε μύῃαν.—*He was gaping to snap up a buffalo, and swallowed a fly* :—To those who without judgement are always expecting some great good fortune to happen to them, and meet with nothing but trifles—all, indeed, that the little desert of the idle merits.

Ἐχῃ καὶ ἡ μύῃα σπλῆναν.—*Even the fly has a spleen* : —We ought neither to despise nor to insult the weakness of an enemy ; the tamest may feel an

injury, and the most feeble find a mode of retaliation.

"*Ἐχὺ κωλοκαψίδαις.*—*He has stings on his back:*—

To those whose conscience tormenting them with the fear of the discovery of their secret misconduct, are restless, suspicious, and irritable, like a man who has been stung by nettles or bees.

"*Ἐχὺ πίσσαν καὶ παράδεισον.*—*He has pitch and pa-*

radise:—To a man who acts with moderation and prudence; and keeps well with all parties, by joining himself particularly to none: Steering equally between two extremes.

"*Ἐχ' ἡ κυρὰ τὸν οἶκον, κ' ἡ κοίλα τὰ κλειδιά.*—

The mistress has the house, and the girl the keys:—Blind confidence in servants, whether proceeding from indolence or simplicity, is always to be deprecated, as injurious to the interests of the mistress and the morals of the servant.

"*Ἐχθρὸν καὶ φθονεῖν τ' ὁμμάτιον τῶν γυπνίων.*—*Hostile and jealous is the eye of neighbours:*—To envious neighbours. The two following verses on envy may be appositely introduced here:

'Ο φθόνος ἐστὶ κάκιστος· ἔχει δέ τι καλὸν ἐν αὐτῷ.

Τήκει γὰρ φθονεῶν ὄμματα καὶ καρδίαν.

"*Ἐχω βάμματα διὰ τὴν γεῦνάν σου.*—*I have thread for your fur:*—That is, you shall suffer for the evil you have done me; I reserve my vengeance till an opportunity offers.

"*Ἐψόφησε τὸ βῶδι μου, κ' ἔξιμπερδύσαμεν.*—*My ox is dead, and we are rid of it:*—When the causes that engage us to make treaties cease, then the treaties themselves are null.

Z

Ζῆ χύτρα, ζῆ φιλία.—*The pot boils, friendship lives :—or χύτρας φιλία, pot-friendship :—To those whose assiduities are prompted by their interest ; but which they attempt to dignify by the name of friendship.*

Ζεσταίνεται μὴ τὰς ἐλπίδας.—*He warms himself with hopes ;—or otherwise, αἰροβασιλεύει, He reigns in air :—To the sanguine who delight themselves with imagining happiness, often as visionary as agreeable. Voltaire also says, (Merope, act 1. scene 4.)*

“ Je lis au fond des cœurs, à peine ils sont à moi :
Echauffés par l'espoir, ou glacés par l'effroi.”

Ζευγάρει καὶ κλωνί.—*A pair and a branch :—To those who, by reciprocity of regard, and similarity of tastes, appear to be informed by one mind : Shakspeare also says, Midsummer-night's Dream, act 3, scene 2,*

————— So we grew together,
Like to a double cherry, seeming parted,
But yet a union in partition,
Two lovely berries moulded on one stem :
So, with two seeming bodies, but one heart.

Ζῆς διὰ τὴν τρώγην, ἢ τρώγεις διὰ τὴν ζῆς ;—*Do you live in order to eat ; or eat in order to live ?—In pleasantry to those whose sobriety is suspected ; a question which often entraps, when the answer is made with vivacity too quick for reflection.*

Ζῆσι μαῦρί μου τὰ φῶς τριφύλλι, καὶ τὸν Αὐγούστο σταφύλι.—*Live my donkey, that you may eat trefoil; and in August, grapes:—*To those who make fine promises for a distant time, and still more for an uncertain future.

Ζητοῖ τὰ πέρα Γαλιλαίων.—*He seeks for what is beyond Gibraltar:—*That is, he attempts things difficult, and almost impossible. From the ancient proverb: τὰ πέρα Γαλιλαίων, οὐ πέρατά.

Ζητοῖ τὰς μοίρας ὁ ἀπειθήν.—*He seeks to deceive the fates:—*To those who take every precaution to preserve themselves from death, as if they could elude their destiny. We may here also cite the following fragment of the poet Phanocles, preserved by Clement of Alexandria.

Ἄλλὰ τὸ Μοιράων νῆμ' ἄλυστον, οὐδέ τιν' ἴσταιν
Ἐκφυγίσιν, ὅποσοι γῆν ἱπικιβεβόμισθα.

Ζητιάτω ὀλομελῇ μὴ δίδε τὴν ἰσημεσούνην σου.—*Give not your alms to a sound-limbed beggar:—*In other words, encourage not the lazy, since society has no evil more pernicious than this class of individuals.

H

Ἡ ἀλήθεια εἶναι μαλλώτερα.—*Truth is a quarrel-maker:—*Unvarnished truth is offensive, and is apt to excite anger, when it comes home to one's self.

Ἡ ἀπαλλαγὴ, ἢ ἀποτροπὴ.—*Either elude, or divert:—*That is danger; there is no other alternative.

Ἡ ἀσθένεια ἐμβαίνει μὴ τὸ σακκίον, καὶ ἐκβαίνει μὴ τὸ βελόνι.—*Sickness enters with the sack, and goes out with the needle*:—All afflictions are more easily contracted than removed.

Ἡ βάρη τ' ἀρχοντόπουλον, ἢ μὴ τὸ δοκιμάζεις.—*Either satisfy the young noble, or try it not*:—Give adequately, or not at all, to those whose wants are great.

Ἡ γλῶσσα κόκκαλα δὴν ἔχει, καὶ κόκκαλα συντρίβει.—*The tongue has no bones, yet breaks bones*:—To those who bitterly reproach and distress others, by their inordinate love of speaking.

Ἡ γεῖν δὴν εἴχει Διάβολον, καὶ ἀγόρασι γουρούνιον.—*The old woman had not a Devil, and she bought a pig*:—To those who, not having evils, create some for themselves.

Ἡ ζήτρα δότρα δὴν γίνεται.—*The beggar becomes not a giver*:—Those who are accustomed to ask, rarely learn to bestow.

Ἡ θίλῃσι τ' ἀγιάσῃ, καὶ ἑξικαίῃσι.—*He wished to purify others, and was frozen himself*:—To those who, in their endeavours to serve others, meet with an evil return. Ἀγιάζω, and ἀγιασμοὺς refer to a particular custom in the Greek church, according to which the priests, going from house to house with water that has been blessed, sprinkle the habitations and families, generally by means of small sprigs of myrtle bound together. The origin of this custom is very remote; See *Notes in my Edition of the Orations on the Crown*, Boston, 1829. p. 229. l. 12. ἔχω τῶν περιβρακτηρίων, κ. τ. λ.]

Ἡ θέλον, συνανάδοχι, γὰρ σὺ εἶπας, φάγε, βλίπω ὅμως τὰ χεῖρά σου καὶ δὴν ἀδιδάζουν.—*I wished, fellow-godfather, to say to you—eat, but I see that*

your hands are not empty :—To those who are so greedy as to need no invitation.

Ἡ καλὴ ἡμέρα ἀπὸ τῆς αὐγῆς δείχνει.—Or, according to another reading—ἡμέρα καλὴ ἀπὸ τοῦ ταχὺ δείχνει.—*The fine day shews itself from the dawn :—A good education in early youth is the best pledge of a virtuous life.*

Ἡ κοιλία αὐτία δι' ἔχει.—*The belly has no ears :—Those who are hungry do not understand jesting.*

Ἡμεῖς εἰς ξένους, καὶ ξένοι εἰς ἡμᾶς.—*We to strangers, and strangers to us :—This elliptical proverb has two meanings,—the first addressed to travellers :—Let us conduct ourselves towards foreigners when we are in their country, as we would wish them to behave to us, when they come to ours, —as one of the ancients has said,*

Ξένους πιφυκῶς, τοὺς ξενιδέουσιν εἰς.

The second, the duty of hospitality :—When strangers visit us, let us receive them, as we ourselves would wish to be received by them in their country ; as,

Ξένους ξενίζε· καὶ σὺ γὰρ ξένος γ' ἴσθι.

In either sense an excellent lesson, whether we are so situated as to receive or to perform the social duties of hospitality.

Ἡμεῖς πινούμεν, καὶ τὰ σκυλλὰ πολλοῦρας σῶρου.—

We hunger, and the dogs trail cakes :—To poor and proud persons, who, while in secret they deny themselves necessities, make a shew of allowing their dependants luxuries.

Ἡ μὲν χεὶρ ἐν Αἰτωλοῖς, ὁ δὲ νοῦς ἐν Κλωπιδῶν.—

The hand among the Ætoliens, but the mind among the Clopides :—In the word Αἰτωλοῖς there

is an allusion to the verb αἰεῖν, *I ask*. Δόμος is understood before Κλωπιδῶν, in which there is a substitution of the letter *l* for *r*, Κλωπία having been a borough of Attica, in the tribe Leontia, from which the people of the borough were called Κλωπίαις, a substitution, however, made in consequence of a defect of the organs of speech in some persons, who wishing to pronounce *r*, cannot do so, and instead of it use *l*. The allusion, therefore, is to κλέψ, *thief*. See in regard to this proverb, *Aristoph. Equit. v. 80*. The sense then is the same as if it were said: τῇ χειρὶ μὲν αἰεῖ, τῷ δὲ νῷ κλέπτει.—*He begs with the hand, but steals with the mind*:—Applied to those who beg in order that they may steal, and, while they stretch out the hand for alms, are meditating a theft.

Ἡμέρας χαρὰ, καὶ χρόνου λύπη.—*A day's pleasure and a year's grief*:—The transient pleasures of vice are generally succeeded by the penalty of long continued suffering.

Ἡ μητέρα μου δὲν ἦεν, πλὴν ὁ πατήρ μου.—*My mother has not been, but my father has*:—To those who wantonly insult and sport with the feelings of others, whom they despise; believing them incapable of making a retort, and thus receive a good lesson when they least expect it. A person of high rank, who was travelling, arrived in a village, where, encountering a villager whose resemblance to himself struck all his attendants, he asked him if his mother had ever been in such a town, "No," said he, "my mother has never been there, but my father has, several times."

Ἡ μικρὸς μικρὸς παντρεύου, ἢ μικρὸς καλογιρεύου.—*Either marry very young, or turn monk very young*:—That a person should decide upon his

future course of life, before he has contracted habits which may be opposed to the choice most advantageous for him.

Ἡ μύγα διώκει τ' ἄλογα.—*The fly drives the horses :—To those who, believing themselves to be of the greatest importance, think that they are the soul of every thing, when no one is conscious even of their existence.*

Ἡ καὶ ἐψηλοφρονῆς ἐλιγώτερον, ἢ καὶ δύνανται περισσύτερον.—*Either less pride, or more power :—Pride without power is contemptible.*

Ἡ νύμφη ἔς τὰ πατέρα καὶ χυρὶς γαμβρὸν εἰ δίδω;—*The bride at her father-in-law's, without the bridegroom ! what has she to do there ?—To those who, by neglecting the opinion of the world, bring blame upon themselves ; which they will be sure to do, even by too much attention to persons who are near to them, at the expense of those who are still nearer.*

Ἡ ξένη ἴγνεια γηραίει τὸν σκύλλον.—*A stranger's care makes old the dog :—As a Swiss sacrifices health and strength in the service, and for the interest of strangers.*

Ἡ παπᾶς, παπᾶς ἢ ζιγῶς, ζιγῶς.—*If a priest, be a priest ; if a ploughman, a ploughman :—To those who unite employments incompatible with each other.*

Ἡ πέτρα μεταβάσειν εἰς μαθημίον τόπον.—*The stone has struck again the place to which it had become accustomed :—The same evils are apt to return to the same individuals.*

Ἡ σίεσις, ἢ ξύλινος.—*Either stony, or wooden :—Where there is no feeling, there can be no impression.*

Ἡ, πολλαῖς φροντίδις ἀσπείσας ταῖς τείχεαί σου.—

Many cares make the head white :—Grief brings on premature old age.

Ἡ πολλὴ σπουδὴ τὸν ἰσχυρὰν τὰ μυαλά του.—*Much study has turned his brain :—Applied to men of genius by the vulgar, who are apt to call that folly which is above their comprehension, because at variance with their own manner of thinking and acting. Voltaire has well expressed this sentiment :—“ Notre misérable espèce est tellement faite, que ceux qui marchent dans le chemin battu jettent toujours des pierres à ceux qui enseignent un chemin nouveau.” (Dict. Philos. Under Lettres.)*

Ἡ σκύλλα ἀπὸ τὴν βίαν τῆς τυφλῆς γινῶ τὰ νεύρα βιά τῆς.—*The bitch, by her haste, produces her young blind :—Excessive zeal without due reflection seldom has a good result. We may add to this explanation the following verses, which express the same idea :*

Ἡ βραδύπους βουλὴ μίγ' ἀμείνων ἢ δὲ ταχυῖα
Αἰὲν ἱφίλοκμήνην τὴν μετάνοιαν ἔχει.

Ἦτο χλωρὸν καὶ φύρασεν.—*It was green, and has made a spot :—To a thief, discovered by the marks of his theft.*

Ἡ τρεῖλα παρομοία εἰς ὅλους δὲν εἶναι.—*Folly is not alike in all people :—it is said also :—κατὰ τὴν τρεῖλα γράφει τὸ τρελός.—According to the folly, write fool :—This last proverb takes its origin from the reply of a schoolmaster, who having been asked by one of his pupils, with how many *l's* he ought to spell the word *τρελός*, *fool*, replied,—“ according to your share of folly.” *Τρελός*, is derived from *στρεβλός*.*

Ἦραμεν ζουρλὸν παπᾶν, καὶ ὀλημύρα ψάλλομεν.—*We have found a foolish priest, and we sing all day :—To bad servants who, taking advantage of*

the goodness and indulgence of their masters, continually take their own pleasure, and neglect their duty.

Ἡῤῥειν ἡ ἀρεῖδα τὸν ῥέζον.—*The file has found the knot* :—To self-confident and insolent persons, who, wishing to dispute with those who are better informed than themselves, are vanquished and despised. 'Ρέζος from ῥέζος.

Ἡῤῥειν ἡ περὶ τὸν πάτον.—*The top has found the bottom* :—To those who spend improvidently, without sparing or economising their resources.

Ἡῤῥειν ἡ νύμφη μας τὸ γωνίδιον ὀπίσθιν τῆς θύρας.—*Our daughter-in-law has found out the little corner behind the door* :—Ironically of things evident; to those who, without reason, imagine that they make great discoveries.

Ἡῤῥειν ὁ χαλὸς πατήφορος.—*The lame man has found a descent* :—To weak persons who, while executing easy things, make a parade of their strength.

Ἡῤῥει τὸ δυάριον εἰς τὴν λάσπην.—*He has found a twopence in the mud* :—To those who, in the hope of a trifling gain, commit actions which dishonour them; like a man who, stooping to pick up a silver twopence which he saw in the mud, fell, and made himself all over dirt.

Ἡῤῥει τὸ ταῖρι του.—*He has found his peer* :—To persons closely resembling each other; the word ταῖρι is from ἰταῖρος.

Ἡ φακὴ μὲν τὸ στανὸν της βράζει.—*The lentil boils against its will* :—Every thing yields to superior force.

Ἡ χαρὶ ψαυε καλὰ, ἢ ἀφῆτε τὸν χορόν.—*Either dance well, or quit the ball-room* :—In the same sense as the maxim of Lord Chesterfield.—“What ever is worth doing at all, is worth doing well.”



- Θάνατον παρδάλιος υποκρίνεται.—*He feigns death like the panther:—To those who prepare snares for us. It has been said of the panther, that when he sees apes, he lies still as if dead, and thus entrap them when they approach him.*

Θὰ σὶ πάμω νὰ μάθης, πὸς' αὐγὰ χερεὶ ἡ σναβφία σου.—*I will make you learn how many eggs your bonnet will contain:—Used when one threatens another, that he will make him repent of some action, and that he will punish him. Σναβφία, probably from σκύφος, σκυφίον.*

Θαυμαστὰ τὰ λόγια σου, μυρίζουν ὅμως ἀπιστίαν.—*Your professions are admirable, but they have the odour of being incredible:—To those whose promises go beyond their performances.*

ἰὸς καὶ θεία μ' ἔθρεψαν, σκιά καὶ φλόγα μ' ἔκαψαν.—*Uncle and aunt have reared me, the hearth and flame have burned me:—Injuries received at the hands of relations are more severely felt than those inflicted by strangers.*

Θίλει νὰ ἐκβάλῃ σ' ὀφίδιον ἀπὸ τῆς τρύπας μὲ τῷ τεταῦ τὸ χέρι.—*He wishes to bring the serpent out of his hole by the hand of a fool:—To those who, in order to avoid exposing themselves in encountering dangerous enemies, secretly employ, as instruments against them, the courage and foolhardiness of more simple persons.*

Θίλει ὁ ἀνθήκη νὰ δίδῃται, α' ἡ πάχνη δὲ σ' ἀφίει.—*The tree wishes to flower, and the hear-frost permits it not:—To one who becomes an obstacle to*

the advancement of a young man naturally well-disposed.

Θεὸς διώκει τοὺς ἁμαρτωλοὺς.—*God pursues sinners* :—That sooner or later those who do evil, will reap the fruits of their misconduct. *Theocr.* says also, *Idyll. i. v. 17.*

Εὖρε Θεὸς τὸν ἀλιτρόν.—

Θερμὴν εἰς ψυχρὰ καρδίαν ἔχει.—*He has a warm heart to cold things* :—Of those who shew great zeal upon occasions where there is little worthy of their exertions.

Θερμῶν εἰν ἰατρός.—*He is a doctor of Thermia* :—That is, he acts the doctor without being one, and knows how to avoid compromising himself. The isle of Thermia is the ancient Cythnos. It derives its present name from its hot springs. The proverb was the result of the following fact :—A tempest having driven into one of the ports of this island, a vessel which had on board a Greek in the European costume ; one of the passengers, for a jest, told some of the islanders, that he was a physician of high reputation ; and there not being one in the island, though there was no scarcity of diseases, a deputation came to wait upon the supposed doctor, to request him to visit the sick, and moreover to establish himself there. All his excuses were in vain, and he was compelled to yield to their urgent entreaties. He performed some wonderful cures ; but, as his science was not very profound, in order to preserve his reputation, he had the prudence to withdraw in time ; leaving behind him the name of a physician of great merit.

Θησαυρὸν νόμισμα.—*Thessalian coin* :—To those

who tell lies ; because the Thessalians used counterfeit coin.

Θειρία ἐπισκόπου, καὶ καρδία μολυνᾷ. *The mien of a bishop, and the heart of a miller :—*To those who have the external appearance of being respectable and just ; but internally, have a bad disposition. This proverb alludes to what is related of the bargain of a fisherman, at first with a miller and afterwards with a bishop ; the latter of whom wished to pay him with benedictions, while the former fulfilled his contract.

Θερικλίου φίλος.—*Friend of the Thericlean cup :—*To the votaries of Bacchus ; from a species of wine-cup made of glass, first invented by Thericles. Κύλξ, ἢν λέγεται πρῶτος κεραμεύσαι Θερικλῆς. *Suidas.*

Θρίψει λύκον τὸν χειμῶνα, καὶ σὶ φάγη τὸ καλοκαίριον.—*Nourish a wolf in the winter, that he may devour you in the summer :—*To the ungrateful. This proverb is thus expressed by *Theocr. Idyll.* i. v. 88.

Θρίψαι καὶ λυκιδίς, θρίψαι κύνας, ὥς το φάγωντι.

Θυμὸς ὕστερα ἀπὸ ὅλα γηράζω.—*Anger last of all becomes old :—*Death is the only extinguisher of anger, which is the last passion that expires in characters naturally addicted to it.

Θυμοῦ ἰατρὸς λόγος.—*The physician of anger is reason :—*Persuasive words often appease the anger of the most irascible. *Solomon* says also, (*Proverbs*, ch. xv. v. 1,) Ἀπέκλεις δὲ ὑποπιάττωσα ἀποστρέφει θυμόν.

Θύμωσι ; ὥς πινῇ ξύδι.—*Is he angry ? Let him drink vinegar :—*To those who put themselves in a passion for nothing ; or of those to whose anger we are indifferent.

I

Ἱατροῖς, μουσικοῖς, καὶ λωλὸς εἶναι ὁ καθύς.—*Every one is a physician, a musician, and a fool:—* This means that every one has some portion of these three qualities, and that there is nobody who is not, during some period of his life, in circumstances where he acts as his own physician, entertains himself with his own music, and has reason to accuse himself of some foolish deed. *Λωλὸς* may be from *ἀλαός*.

Ἱατροῦ τοῦ ἑαυτοῦ τοῦ καθύς ὡρίσται τὰ ἥναι.—*Every one ought to be his own physician:—* This means that, when occasions present themselves, we ought to make use of them in order to acquire some knowledge of medicine, which, in the event of necessity, we can apply to practice. Let us hear, also, what *Hippocrates* says as to this, (*περὶ διαίτης ὑγιεινῆς*, p. 840.) "Ἀνδρα δὲ χρὴ, ὅς ἐστι συνετός, λογισάμενος ὅτι τοῖσιν ἀνθρώποισι πλείστον ἄξιον ἐστὶν ἢ ὑγιῆναι, πιστάσθαι ἐν τῇς ἑαυτοῦ γνώμῃς ἐν τῇσι νόσοις ἀφιλιόσθαι.

Ἰδεὺν ἢ Ῥόδου, ἰδεὺν καὶ τὸ πᾶν ἡμᾶ.—*There is Rhodes, and there the leap:—* To one who boasts of the great feats he has achieved in other countries; and who is challenged to prove the truth of his assertion, by performing similar exploits on the spot. From the 14th fable of *Æsop*.

Ἰδρῶτα θίλλει ἡ ἀρετή.—*Virtue requires a laborious effort:—* This means that we must give ourselves to strenuous exertion, in order to attain to virtuous

conduct. *Hesiod, Oper. et Die. Lib. A'. v. 287*, thus expresses the same sentiment :

Τῆς δ' ἀριτῆς ἰδρῶτα· τοῖσι προπάρουθιν ἴθνηκαν,
and *Pindar, Olymp. vi, v. 14.*

—————' Ἀκύνδυνοι δ' ἀρισταὶ
Οὔτε παρ' ἀνδράσιν, οὔτ' ἐν ναυσὶ ποίλαις,
Τίμαιαι. —————

K

Καθάριος οὐρανὸς ἀστραπᾶς δὴν φοβίῃται.—*A serene sky fears not the lightning.* Also, *ξαστίριος* (or *ξάστιρος*) οὐρανὸς, ἀστραπὴν μὴ φοβῆσθαι.—*The sky is serene, fear not the lightning* :—Threatenings disturb not the breast of the innocent.

Καθεὶς τὴν βρῶμάν του δὴν τὴν σιχαίνεται.—*Every one is not disgusted with his own bad smell* :—It is also said : *εἰς καθένα ἡ βρῶμά του δὴν τὸν βρωμαίῳ.* Addressed to those who overlook or excuse their own faults.

Κάθε λόγος ἔχει καὶ τὴν ἀπόκρισίν του.—*Every opinion has its answer* :—That no argument can be so strong but that something may be plausibly advanced on the opposite side. The ancients too said : *παντὶ λόγῳ λόγος παλαίῳ.*

Κάθε πέρουσι καλῆσιν.—*Every past year is the best* :—To men of discontented minds, who always praise the past.

Κάθιτ' ἡ πομπὴ 'ς τὸν δρόμον, καὶ περιγυλαῖ τοὺς διαβάτας.—*Scorn sits upon the highway, and*
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laughs at the passengers :—To those who would reduce others to the same state of ignominy or disgrace with themselves.

Κάθε ψεύστης ἔχει καὶ τὸν μάρτυρά του.—*Every liar has another for a witness.*

Κάθου (or κάθισι) στραβά, καὶ κρίνε ὀρθά (or ἴσια).—*Sit crooked, and judge straight* :—That is, judge justly ; the proverb is taken from the posture naturally assumed in deep study or investigation.

Κάθως ἔτριψις, φάγε.—*As you have ground, so eat* :—Every one meets with a corresponding return for a foul tongue.

Κάθως κανοναρχῆς, σὶ ψάλλουν.—*As you give out the line, so will they sing to you* :—In the same sense with the preceding. The word κανοναρχῆς, is more commonly written καλοναρχῆς.

Καὶ ἀπὸ γυμνὸν σπαθίον πιάνεται.—*He grasps even a naked sword* :—To those who, when involved in difficulties, have recourse to dangerous expedients. (Vide O under 'Ο μὴ ἔχων πῶδ.)

Καὶ ἀπὸ στειρᾶν αἶγα ἐκβάλλει γάλα.—*He extracts milk even from a barren goat* :—To those who prevail by a natural winningness of manner.

Καὶ αὐτὸς κυλλοπόδης, καὶ ἑκὼς ζαχός.—*The one is bandy-legged, the other blind* :—When, of two bad things, one is at a loss which to choose, resembling the English proverb, “ six of the one, and half a dozen of the other.”

Καὶ αὐτὸς τῆς πομπῆς, καὶ κύνος τῆς κάννας.—*The one deserves the pillory, the other the galleys* :—To bad men who have similar dispositions.

Καὶ δύο καὶ τρεῖς πᾶς πρίνροντα καλὸν εἶναι νὰ λέγονται.—*It is well that what is good should be twice or thrice repeated* :—This proverb is derived from an ancient one which is attributed to *Empe-*

docles, in the following terms : Καὶ δις γὰρ, ὃ δαῖ, καλὸν ἔστιν ἐνίσπειν. *Plato in Gorg. § 53*, expresses it thus : Καὶ δις γάρ τοι καὶ τρεῖς φασὶ καλὸν εἶναι τὰ καλὰ λίγναι τι καὶ πιστοποιῆσθαι.

Καὶ εἰς τὴν πλάτην ὀμμάτια ἴχῃ.—*He has eyes even on his back* :—To those who, with wakeful attention, observe the motions of those who use artful means to deceive them.

Καὶ ἡμεῖς πονηροὶ, ἀλλ' ἱστίς μᾶς ξεπερνᾷτε (οἱ ὑπερ ἡμᾶς).—*We indeed are cunning, but you are beyond us* :—To those who are worse than cunning.

Καινούργιον μου κόσκινον, καὶ ποῦ νὰ σὲ κρεμάσω!—*My new sieve, and where shall I hang you!*—Every thing new is, for a short time, more valued than what is old.

Καιρὸς ψυχὴ πράγματος.—*Time is the soul of every thing* :—Said of things that are done seasonably.

Καὶ ἐν τῇ βρύσῃ νερὸν δὴν εὕρισκῃ.—*Even at the fountain he finds no water* :—To those who, from their own deficiencies, are always unfortunate.

Καὶ ἐν τῷ κῶ.—*On the buttocks too* :—κῶ, per syncope for κῶλον.—It is used when two persons embrace and continue kissing each other with extravagant kindness, as if you should say, you have only farther to salute each other on a part which decency forbids us to name.

Καὶ σὺ κακὸν χερόβολον, καὶ πῦρος κακὸν διμμάτιον.—*You too are a bad handful, as he is a bad bundle* :—To persons who are equally worthless.

Καὶ τὰ πολλὰ ὁ ἴχων θρηνηῖ, καὶ ὁ τὰ ὀλίγα.—*He who has much weeps, as well as he who has little* :—Every one has his sorrows.

Καὶ τ' αἶγλα καὶ τὸ καλάβιον.—*Both the eggs and the basket* :—Said in a case of total loss.

Καὶ τὸ μέλι πόρον ἴχῃ.—*Even honey occasions sa-*

tiety :—That there is nothing which does not come at last to disgust, if dwelt on without intermission. It is thus expressed in *Pindar Nem. Od. vii. v. 77.*

Κόρον δ' ἴχθυ
Καὶ μίλι καὶ τὰ τέραν' ἀνθ' Ἀφροδίτα.

Καὶ τοῦτο μοῖρά μου, καὶ κίνο μερικόν μου.—*Both this is my part, and that is my portion* :—To men who grasp at every thing without being satisfied. A different turn is sometimes given to the same sentiment, thus : αὐτὸ νὰ μοῦ τὸ δώσης, ἐκίνο νὰ σοῦ τὸ πάρε, κ' ἐκίνο νὰ μοῦ τὸ χάρισης.—*This you will give me, that I will take, and this you will make me a present of.*

Καὶ τὸ ψωμί σωτὸν, καὶ ὁ σκύλος χορτασμένος.—*The bread is whole, and the dog is fed* :—To good economists.

Καὶ φοβῶνται, καὶ φοβερίζου.—*He both fears, and threatens* :—To those who conceal their cowardice under mighty words.

Καὶ χθὲς πουκία, καὶ σήμερον ζωμὸν πουκίων.—*Yesterday he fared on beans, and to-day on the juice of beans* :—To persons in extreme poverty.

Κακολογεῖ, ἐπειδὴ νὰ καλολογῇ δὲν ἔμαθεν.—*He speaks evil, because he has not learned to speak well* :—This proverb is taken from an apothegm of Socrates, who, when one said to him : κακῶς ὁ δεινὰ σε λίγει, *A certain person speaks evil of you* ; answered : καλῶς γὰρ λίγειν οὐκ ἔμαθεν, *It is because he has not learned to speak well.*

Καπῶν πανήγυρι.—*A flood of evils* :—Of evils that follow each other in rapid succession.

Καλὰ εἶναι τὰ πλατυμάνικα, τὸ πασίον ἡμῶς δὲν φθά-
νει.—*Broad sleeves are beautiful, but the cloth will*

not admit of them :—To those who have a longing for what is beyond their means.

Καλὰ τρεῖχι, ὁμοῖς ἔξω τοῦ δρόμου.—He runs well, but he is off the course :—To those who practise virtue, but without a proper system.

Καλημέρα Ἰάννη, κουκία σπέρνω.—“Good day, John :” “I am sowing beans :”—To those who, from inattention to what is said to them, return incoherent answers. As if John were a labourer, and an acquaintance passing should say to him : “Good day, John ;” and he being intent upon his work, and thinking that his friend asked him what he was sowing, should answer : “I am sowing beans.”

Καλὴ ἡ νύφη μας, μόν' εἶναι στραβή.—The bride is pretty, only she is blind :—To those who praise ironically.

Κάλλας ἀρρώστιαν εἰς τὸ σῶμα, πᾶρ' ἀμάθειαν ἑ τὴν ψυχὴν.—Better have disease in the body, than ignorance in the mind :—Plato in Hipp. Min. expresses it thus : πολλὸν γὰρ τοι μῦζόν μιν ἀγαθὸν ἐργάσαι ἀμαθίας παύσαι τὴν ψυχὴν ἢ νόσου τὸ σῶμα.

Κάλλια νὰ σὲ ζηλεύουν, παρὰ νὰ σ' ἐλποῦν.—Better to be envied than pitied :—This sentiment occurs in Pindar Pyth. Od. I, v. 164.

——— *πρίσσω γὰρ οἰκτιρῶν φθόνος.*

and *Sophocles* in his *Ajax*, v. 157, has expressed very justly the cause of the preference :

Πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.

Κάλλια πέντε κέρβουνα, παρὰ χίλια πρόβατα.—Better five coals than a thousand sheep :—To those who prefer keeping by their first profession : For a coppersmith, being once urged by his friends to
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try his fortune in a different path, answered as above. The proverb is also used to signify, that things necessary at the moment, however cheap or trifling they may be, are preferable to other things of which one has no immediate want.

Κάλλια τὸ σημερινὸν αἶγρον, παρὰ τὴν αὐρινὴν δευδα.
—*Better an egg to-day than a chicken to-morrow*:—That present good, though small, is better than the uncertain promises of futurity, however large.

Κάλλιον ἵνας φρόνιμος ἐχθρὸς, παρὰ ἵνα ζουρλὸν φίλος.—*Better a wise enemy than a foolish friend*.

Κάλλιος λάχανα μὲν ειρήνην, παρὰ σάκχαρι μὲν γροῦσαν.—*Better cabbage with peace than sugar with grumbling*:—Mediocrity combined with tranquillity, is better than riches imbittered by the cravings of discontent. A sentiment nearly similar occurs in the *Medea* of *Euripides*, 124.

Τῶν γὰρ μετρίων πρῶτα μὲν εἰσιῖν
Τοῦνομα νῆα, χρῆσθαί τι μακρῶ
Λῆστα βροτοῖσιν. Τὰ δ' ὑπερβάλλοντ'
Οὐδὲνα καιρὸν δύναται θνητοῖς.

The proverb, however, may be explained in another sense, thus: "I would rather you gave me little with a kind welcome, than much while you seemed to reproach me with it."

Κάλλιον λόγια 'ς τὸ χωράφι, παρὰ μάγγανα 'ς τ' ἄλῳν.—*Better words in the fields, than flails on the thrashing floor*:—It is better to agree in time than come to an open rupture.

Καλὸν τυρίον εἰς σκύλλιον τομάριον.—*Good cheese in a dog-skin*:—To one who has a good quality partially concealed by a bad one.—It is customary with the Greeks to use skins for packing up and
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protecting articles of commerce. Sheep-skins and calf-skins, however, are used for this purpose, and they would revolt at the thought of using a dog-skin.

Καμαρόνι 'σάν παγῶνι, καὶ γυριῶνι πριάριε γάλα.—
He is proud as a peacock, and calls for ram's milk :—To worthless fellows assuming consequence, who arrogantly demanding impossibilities, expose at the same time their ignorance, by shewing that they suppose them attainable.

Καμαρόνι 'σάν τὴν νύμφην.—*He looks at himself like a bride* :—To those who put on airs.

Κάμι καλὸν 'ς τοῦ Διαβόλου τὸ χωρίον.—*Do good to the field of the Devil* :—Speaking of those who repay favours with ingratitude; to whom also these two lines of the *Anthology* are applicable :

Φαῦλος ἀνὴρ, πῶς ἴσται τιτηρημένος· εἰς ὃν ἀπάσας
'Αντλῶν τὰς χάριτας, εἰς κινὸν ἐξίχιας.

Κάμι με προφῆτην, νὰ σὲ κάμω πλούσιον.—*Make me a prophet, that I may make you rich* :—To those who promise on conditions that can never be fulfilled.

Κάμι τρύπαν εἰς τὸ νερόν.—*Make a hole in the water* :—To him who says what is silly or trifling.

Κάμηλος ἰπιδυμήσασα κίρματα, ἔχασε καὶ τὰ πάντα
της.—*A camel wishing to have horns lost his ears too* :—To persons of a mean and selfish disposition, who, through envy of another's advantages, lose their own. The proverb is borrowed from the 197th fable of *Æsop*.

Κάμηλος ἐπὶ ὄνου.—*A camel upon an ass* :—Applied when a powerful man oppresses and tramples upon one who is dull and stupid.

Καμήλου μνησικαμία.—*The rancour of a camel* :—
To the obstinately unforgiving ; the camel being
so.

Κάμης, πάθης, καρδιά μή σου πονίση.—*If you do evil,
and suffer for it, let not your heart be stung by
it* :—We should submit with patience to those
evils which we bring upon our own heads.

Κάμνει τὴν σακκωργάφω βιλονάκι.—*He makes a pack-
ing needle into a tailor's* :—To those who, while
endeavouring to magnify what is great, through
ignorance, only lessen and debase it.

Καπνῷ σκιά.—*The shadow of smoke* :—To men
who are very thin and emaciated.

Κασιανῷ ἰχάριζαν γομάριον, καὶ τὰ σήκας ἑα δόν-
τιν.—*They made him a present of a beast of bur-
den, and he examined its teeth* :—To those who
receive kindnesses with an indecorous curiosity.

Κάποιον ἀγγάριευσαν, καὶ αὐτὸς ἱναμάρον.—*They
demand of him his statute-work, and he eyes him-
self with pride* :—To those who will not believe
that one is serious in forcing them to any thing.

Κάπου λαλοῦν ἔργον.—*Instruments are somewhere
sounding* :—To those who pretend that they do
not understand what is said to them.

Κάππα διπλοῦ.—*Double Kappa* :—Enigmatically
to a bad man, there being two Kappas in the
Greek word κακός.

Κατὰ τὰ πνεύματα, καὶ τὰ αἰσθήματα.—*Like mind,
like sentiments* :—The following is an example
told of Voltaire. A Swedish officer who was well
read in the works of that author, and one of his
great admirers, in passing through Switzerland,
came to Ferney, expressly to pay him a visit.
The philosopher not feeling inclined at the time
to see any body, bade his servant inform the

stranger that he was not at home. The officer disappointed in his expectation said, "I am very sorry I have missed the monster." This answer having been reported to Voltaire by the servant, who durst hardly tell it to him, the philosopher was so much struck with it, that he sent his servant on horseback, to request the stranger to dine with him.

Κατὰ τὸ κεφάλι μου εἰ προσκυνῶ.—According to my head I make my bow :—It is enough if one does what he can.

Κατὰ τὸ μάγουλον, καὶ τὸ βάπισμα.—According to the cheek, so is the slap :—When any thing is done proportionally.

Κατὰ τὸν Σοῦς περιπατεῖς.—You act like Mr. Hush :—i. e. You neglect your education ; and your ignorance will throw you into great perplexities, from which unlooked-for circumstances can alone deliver you. This proverb is derived from the following anecdote :—An Archbishop of Cyzicus, remarkable for his ignorance, was obliged to preach the funeral sermon of a lady of quality who belonged to the neighbourhood, in consequence of the unexpected absence of the person intended for that purpose. He, with great reluctance, began to stammer out something by way of introduction, in which, among other things, he said, that the deceased had incessantly repeated to him, that she felt she was dying ; till one day in his impatience he said to her, σοῦς, hush. The good Archbishop pronouncing this word with considerable force, blew out the lights, and this served as a peroration to his discourse. The ceremony passed on, and terminated to the satisfaction of the Parson, who answered well enough for the time

in which he lived, but would have made a very awkward figure in our days.

Κατὰ τὸ πᾶπλωμα, καὶ τὰν ποδῶν τὸ ξάπλωμα.—

Extend not your feet beyond your blanket :—

Every one should suit himself to his circumstances.

The word πᾶπλωμα for πίπλωμα from πίπλον, or πᾶπλωμα for ἰφάπλωμα.

Κατὰ τὸ παρονύμιόν σου καὶ ἡ γλῶσσά σου.—*Your*

*tongue answers to your name :—*Two neighbours,

one surnamed *Proco*, and the other *Kalpe*, argu-

ing together, began at last to taunt each other.

Kalpe, inflamed with foolish anger, said, you grant

Mr. Porco, for *Proco* ; and *Proco* wittily answer-

ed, your tongue, *Mr. Kalpe*, (πάλην, pitcher)

answers to your name ; that is, you cannot re-

strain yourself, but your tongue goes like water

from a pitcher.

Κἄτι ἦτο, καὶ κἄτι εἶφαγεν.—*Something there was,*

*and something has eat it :—*To a person suspected

of having stolen something ; an indirect way of

accusing him, that his conscious guilt may betray

him, by affecting his look and demeanour.

Κἄτι λάκκον ἔχ' ἡ φάσα.—*The pease-pudding I see*

*has a hollow in it :—*To those who indicate by

their manner that they are anxious to ask some

favour ; for pease-pudding, as the Greeks prepare

it, requires oil.

Κάψι με, καὶ βάλε μύξα.—*Burn me, and soften it*

*with snot :—*To persons who have done us a great

injury, and afterwards attempt to soothe us with

flatteries.

Κ' ἰμπερὲς βαθὺ, καὶ ὀπίσω ῥιῖμα.—*A pool in front,*

*and a stream behind :—*To those who are beset

by two evils, and know not in their terror which

to avoid first.

Κεφάλι κλοῦζο.—*Addled head*:—A metaphor taken from eggs, meaning an *empty head*, κεφάλι ἄδυσ.

**Κ' ἡ κορκινὸν τὸν ἄνδρα τῆς μὲ ταύς πραγματευτά-
δαις.**—*Even the sifter has put her husband among
the merchants*:—To men of trivial-acquirements,
who presumptuously place themselves on a level
with men of superior information. It resembles
the moral of *Æsop's 187th Fable*: εἰ ταῖς κρείτ-
τοσιν ἀμιλλώμενοι, πρὸς τῇ ἐκείνων μὴ ἱφηνίσθαι,
καὶ γίλωντος ὀφλισκάνουσι.

Κοίζος εἶναι.—*He is a Chinese*:—Meaning one who
is quite an original.

Κίνησ' ὁ Ἑβραῖος, καὶ ἔλαχε Σάββατον.—*The Jew set
out on his journey and stumbled on the Sabbath*:
—On meeting unexpected obstacles.

Κόκκαλον ἔχει ὁ λόγος.—*The expression has a bone
in it*:—When a thing is difficult to be understood.

Κόρακας κοράνου μάτι διν ἰσγάνυ.—*A crow does
not pick out a crow's eye*:—To a man who defends
the bad conduct of another, because he is in the
same scrape himself.

Κουκίον ἦτο, καὶ ἰσπασιν.—*It was a bean and split in
two*:—It is used to express a striking resemblance.

Κοῦκκος ἀκαιρος τοῦ χρόνου μὴ λαλήσῃ.—*May the
Cuckoo next year not cry out of season*.—A
sign of misfortune, for when the Cuckoo is heard
out of her time it is considered a bad omen.

Κουκουβάγια πίταξιν.—*A screech-owl has flown*:—
A good omen.

Κόψι κλονάριον, καὶ πτόπα τὸν αἶρα.—*Cut a switch
and beat the wind*:—To a stupid person. The
following lines addressed to one of this character
are ludicrous and apposite:

Ἔσσει τὸν λύχινον μαρὲς, ψύλλων ὑπὸ πολλῶν
Δακνόμενος, λίξας, οὐκ ἔτι με βλίσπει.

Κραίνω ἑγὼ, φλυαρεῖ καὶ ἄνδρας μου.—*I decide, and my husband prates* :—To a babbler who attributes her own infirmity to another, unconscious of its application to herself.

Κρασίον πωλεῖται δίσποτα, ἀγοράζει καὶ πίνει.—*I have wine to sell, Reverend Sir, buy and drink* :—That we should not expect benefits for nothing, but return like for like.

Κροκοδείλου δάκρυα.—*The tears of a crocodile* :—To those who pretend to sympathise with misfortunes which they themselves have caused. It is said that the crocodile weeps over his prey before he devours it.

Κρύβει τὸν ἥλιον μὴ τὸ κόσκινον.—*He hides the sun with a sieve* :—To those who attempt to obscure the lustre of genius by weak and inadequate expedients. The proverb is designed to shew that true merit surmounts every obstacle, and cannot remain long concealed.

Κρούει σιδηρὸν πτυπᾶς.—*You hammer cold iron* :—Applied to things impracticable.

Κτίζει ἐπὶ ἄμμου.—*He builds upon the sand* :—To those who indulge in false hopes.

Κύκλωπος δωρεά.—*The gift of a Cyclops* :—A dangerous gift, because the Cyclops promised to preserve Ulysses alive till he had eaten all his companions, as we read in the *Odyssey*, l. v. 345.

Οὕτιν ἐγὼ πύματον ἴδομαι μετὰ οἷς ἐτάροισι,
Τοὺς δ' ἄλλους πρόσθεν τό δέ τοι ξενίῃον ἴσταται.

Κυρὰ νύχτα.—*Darling night* :—To the excessively indolent, because such persons long for the night when they are relieved from their labour.

Καίρια καὶ χαρμαιοῖσιν, καὶ δυνάμει μουγευρίσιν.—
Sunday in mirth, and Monday in murmurs :—

To a young scholar who rejoices with cheerfulness and vivacity during the continuance of his holidays, but betrays an opposite state of mind on returning to his lessons.

Κόσμεται τὸν καθρέπτην.—*Look at the glass :—*To persons who have too favourable an opinion of their own appearance.

Λ

Λάβε μηδὲν, καὶ κράτει καλά.—*Take nothing, and keep well :—*That is, abstain from what belongs to others, and guard well your own property.

Λαγὸς πίπτει ἱσχυρὶ κατὰ τῆς κεφαλῆς σου.—*The hare sowed pepper against its own head :—*To those who contrive schemes which issue in their own ruin.

Λαγὸς ζῶν περιθῶ.—*He lives the life of a hare :—*i. e. He is a coward. *Demosthenes* uses a similar expression, λαγὸν βίον ἱζης. See p. 174, l. 26, of my Edition.

Λάκκην ἄλλου ἱσκάψι, καὶ ὁ ἴδιος ἱσκάψι.—*He dug a pit for another, and he has fallen into it himself :—*which the *Psalmist* in *Ps. vii, 15*, expresses thus : λάκκον ἔρυξι καὶ ἀνίσκαψεν αὐτὸν, καὶ ἡμπεσῶνται εἰς βόθρον ὃν ἐργάσατο and *Hesiod.* "Εργ. καὶ Ἑμ. *Lib. A'. v. 263 :*

Οἱ αὐτῷ κακὰ τύχῃ ἀνὴρ ἄλλῃ κακὰ τύχων.
 Ἡ δὲ κακὴ βουλὴ τῷ βουλιύσαντι κακίστη.

Λάκτισμα τῆς προβατίνης, χαρὰ τοῦ λύκου.—*The kicking of the sheep is the joy of the wolf*:—The pinches of the beloved fill the lover with rapture; whence it may be observed, that *nipping and scarting*, by way of wooing, are not peculiar to Scotland.

Δεῖπ' ὁ γάτος, καὶ χορεύουν τὰ ποντίκια.—*The cat is absent, and the mice dance*:—Young persons in the absence of their superiors, often exhibit a scene of riot and confusion.

Λευκὴν στάφην, εἰς λευκὸν λίθον.—*A white line, on a white stone*:—Applied to things obscure, or to persons of dull apprehension; for a white line cannot be discerned when drawn on a white surface, there being no distinction of colour. *Στάφη* Æolicé for *στάβλη*. The ancients used the same proverb, *λευκῇ λίθῳ, λευκὴ στάβλη*.

Λούε με, χτενίζε με, ἔξέρω τίς μ' ἐγέννησεν.—*You wash me, you comb me, but I know who gave me birth*:—To persons who are insensible to the kindest treatment, and seek for pretexts to justify their ingratitude.

Λύχνιον ἐν Πρυτανίῳ.—*A lamp in the Prytaneum*:—An ancient proverb used when speaking of what is abundant and lasting. It is thought that *πρυτανίαι* comes from *πυρὸς ταμίαιον*, a storehouse of fire, or of *πυρὸς*, corn. *Pindar Nem. Ode xi, v. 1*, says:

Παῖ' Ῥίας, ἄγι πρυτανίᾳ λόλογχας, Ἑστία,

where the Scholiast explains the passage well by saying: *Πρυτανιᾶ φησι λαχὺν τὴν Ἑστίαν, παρόσον αἱ τῶν πόλεων ἑστίαὶ ἐν τοῖς πρυτανίοις ἀφίδρυνται, καὶ τὸ ἱερὸν λεγόμενον πῦρ ἐπὶ τούτων ἀποσπνταί.*

M

Μάθι γίγες γράμματα, τώρα 'ς τὰ γιγράματα, εὐφλα
καὶ σπουδαίματα.—*Old man, now in thy old age,*
learn letters, (which are to thee but) blindness and
stumbling :—Applied to what is done out of season.

Μάθημα ξιμάθημα, δύο καλὰ μαθήματα.—*Learning*
and unlearning are two good lessons.

Μηνίμνος Θεὸς ἰδίῃς Θεῷ ἤφεντι συμφρονίζεσθαι.—
A furious God is restored to reason by another sober
God :—Pure wine when diluted with water is pro-
portionally diminished in its intoxicating qualities.

Μυκρὸν τὸ πρεσβύμιον.—*The preamble is long :—To*
those who wish to come to the main subject at
once, and are therefore impatient under a load of
introductory matter.

Μᾶς ἐγέννησεν ἡ κόρυς 'ς τὴν σκεύειαν.—*The chicken*
has laid an egg in my cup :—Tauntingly to sig-
nify a trifling advantage.

Μᾶς ἦλθεν εἰς τὴν ἐξόφασιν.—*He has come to us at*
the close of the web :—That is, at the conclusion
of some transaction.

Ματαιὰς χύνεται τὸ νερόν.—*The water runs in vain :*
—To men who waste their words on those who
will not hear them : for, when the ancient Greeks
delivered their speeches, the time they occupied
was measured by a water-clock.

Μάτια ἄμωρα, δυστυχισμένα χεῖρα.—*Fair eyes, un-*
lucky hands :—To men of genteel appearance, but
who are struggling with poverty in consequence of
their unconquerable habits of idleness.

Μαύρην τύχην εἶχα, ἄνδρα, — ὅλοι ἐπνίγησαν ! καὶ σὺ
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ἰγύειν; — *Dark has been my fortune, husband, — all have perished! and have you only returned?* — Applied to the grossly wicked, denoting that they deserve to be execrated even by their nearest relatives.

Μεγαρίων δάκρυα. — *Megarensian tears* : — To those who weep insincerely : — The Megarenses had men eminently skilled in this kind of weeping, whose business it was to bewail the dead, and hence the proverb.

Μέγα τὸ στόμα τοῦ χρόνου. — *The mouth of this year is large* : — A productive season, like a full purse, gives a man confidence in speaking.

Μὲ γυμνὴν τὴν κεφαλὴν. — *With bare head* : — To those who rashly expose themselves to danger.

Μ' ἐπὶ λαλῆς ὅαν τὴν πωλλησύναν. — *He sticks to me like a burr* : — To a person who clings to our heels in spite of every expedient to get quit of him. This is a common proverb in Scotland.

Μὲ κυττάζει ὅαν ὁ λύκος τὸ φεγγάρι. — *He looks at me as a wolf does at the moon* : — That is, with malignity; for the wolf, they say, fixes his eyes fiercely on the moon as if enraged at it, because its light is unfriendly to his nocturnal depredations.

Μὲ κυττάζει ὅαν τὸ παιδί ὃ ἔχει τὰ βραχίονά του. — *He looks at me like a child who has* — in his breeches : — To a man who looks at another with a timid and dejected air, from a consciousness of having done something to offend him.

Μίλι δείχνει, φαρμάκι ἐνυπιάζει. — *He shows honey; he mixes poison* : — To a hypocrite.

Μὲ ξίνα πύλλωσα μακαρίζω τοὺς γονεῖς μου. — *With another's boiled corn, he celebrates his father's memory* : — To those who devote to a good purpose what is not their own, or what they have acquired

by unlawful means. N. B. It is customary among the Greeks to hold a kind of anniversary in honour of the dead, and on that day to distribute among the poor a sort of pudding or bun formed principally of boiled corn, but rendered palatable, especially among the great and wealthy, by a variety of more costly ingredients. This ceremony appears to be derived from similar observances among the ancients.

Μὴ ξίνα πτερὰ σταλίζεται.—*He decks himself with another's wings* :—To those who arrogate to themselves the merit of services performed by others.

Μὴ ποταπὸν σχοινίον νὰ κρεμασθῇ δὲν καταδίσχεται.—*He deigns not to let himself be hanged with every kind of rope* :—To those who cherish feelings of vanity even in circumstances of the greatest ignominy.

Μισοδοῦλι, μισοφάγι.—*The day's work, the day's eating* :—To those who gain nothing by their labour beyond their daily expenses.

Μὴ τὰ δικὰ μου τὰ λιβάρια μὲ βαρεῖς.—*You pelt me with my own stones* :—To bad debtors, who, with the money which they have borrowed, bribe judges to connive at their dishonesty, that they may escape making payment ; as if we should say, *you use my own money as an engine against me*.

Μὴ τὰ ἑκατὸν 'ς τὴν φυλακὴν, καὶ μὴ τὰ χίλια μίσα.—*For a hundred you go to gaol, and for a thousand no worse*.

Μισαζὺ δακτύλου καὶ ὄνυχος τίποτι δὲν χωρεῖ.—*There is no space between the nail and the finger* :—The malevolent strive in vain to sow discord between good and virtuous relations.

Μισαζὺ παιδίων γέρον, μισαζὺ δὲ γιγόντων παιδίων.—*Among children, an old man, and among old men,*

a child :—To men of trifling acquirements, who appear learned among the ignorant, and ignorant among the learned.

Μὴ τ' ἀρνὴν κουρεύεται. — *He gets himself shorn with the sheep* :—To men of weak understanding and childish habits.

Μετὰ τὸν ἀνέφορον κατήφορος. — *After an up-hill comes a down-hill* :—Prosperity is generally followed by adversity. This proverb resembles the saying of the ancients: *εὐδία ἰπᾶγι νίφος*. The English use a similar expression: *Every height has a hollow behind it*.

Μὴ τὴν ἀράδα ἔρχεται τὸ καυκάλιον. — *The jug comes to us in turn* :—All men have their share in the enjoyments and distresses of life.

Μὴ τὴν ἀράδα σου, ἃς ἦσαι καὶ παπᾶς. — *In your turn, though you be a priest* :—No circumstance of rank or station warrants the slightest encroachment on another's rights. Justice throws every such consideration out of the scale.

Μὴ τὴν ἰκιμονὴν τὸ πᾶν τις καθυπερβάλλει. — *With perseverance one surmounts all difficulties* :—Similar to the saying,

Τῆς ἰκιμιλείας δοῦλα πάντα γίνονται.

Μὴ τὴν πίστι καὶ τὰ βουνὰ κάποιε ἀνταμώνονται. — *By faith even mountains are sometimes made to meet* :—That we ought never to despair of meeting with our friends, even when circumstances render it highly improbable. The origin of this proverb is well known to every body.

Μὴ τὸ κεφάλαιον, καὶ τὸ διάφορον. — *Along with the principal, the interest too* :—To those whose punishment, though slow in coming, overtakes them at last with proportional severity.

Μὴ τὸ κένειν ἐμὲν νερό.—*He draws water with a sieve.*—That is, he makes fruitless efforts.

Μὴ τὸν ἀγκῶνα σφουγγίζεται.—*He wipes himself with his elbow.*—To a coarse, dirty, and vulgar person. *Diogenes Laërtius* uses also the following phrase in his *Bion*: ὁ πατὴρ μὲν ἦν ἀπειλῴδης, τῷ ἀγκῶνι ἀπομυσόμενος.

Μὴ τὸν δικίον σου φάγῃ πῦλ, καὶ πραγμάτων μὴ κείμῃ.—*With a relation eat and drink; but have no mercantile transactions with him.*—Quarrels are usually the consequence.

Μὴ τὸν ἥλιον τὰ ἐκβάλλομεν, μὴ τὸν ἥλιον τὰ ἐμβάλλομεν, τί ἔχουν τὰ ἱερῆα καὶ ψεφὺν.—*With the sun we let out the sheep, and with the sun we bring them in; what is the matter with the creatures that they die?*—To those who manage their business carelessly, attending to it only at intervals, so that instead of gaining they lose by it.

Μὴ τὸν καλῆτερόν σου κευκαὶ μὴ στείγῃς.—*Don't sow beans with your superior.*—To those who, though comparatively ignorant, exalt themselves to a level with men of extensive learning.

Μὴ τὸν καλῆτερόν σου φάγῃ πῦλ, καὶ νηστεύῃς ὥστε.—*With your superior eat and drink, and rise fasting.*

Μὴ βλέπῃς τὸ τί κέμῃ, πλὴν ἄκουε τί λέγει.—*Don't look at what I do, but listen to what I say.*—To those whose actions are inconsistent with their words.

Μὴ δανεύῃς ἀπὸ πτωχόν, κ' ἰσχύῃ σε παύειν.—*Don't borrow from a poor man, for he will be incessantly at your back.*—It is unwise to solicit favours of inferiors, for they always make a boast of them, and act as if they had a perpetual title to ask

favours in return. *Phocylides* also has very well said :

— Φύλαξε, χρήστους παρὰ ἑμαυτοῦ ἀνδρῶς,
Μὴ σὶ α' ἀνίστα διδοὺς παρὰ ναιξὺν ἀπαισίων.

Μὴ δυνάμενος ὅ τι θέλεις, θέλῃς ὅ τι δύνασαι.— *When you cannot what you will; will, what you can.*

Μὴ ζήτει μόνον τὰ φανῆς, ἀλλὰ καὶ τὰ γινῆς.— *Seek not only to appear, but also to become:—To those who are content with an empty smattering of knowledge, and covet more a reputation for learning than learning itself. This sentiment is found in Xenophon's Mem. Lib. β'. c. 6. § 89. : εὐπορῶ μωτάτην τε καὶ ἀσφαλιστάτην καὶ παλλίστην ὁδόν, ἢ τε ἂν βούληθ' δοκιμὴν ἀγαθὸς εἶναι, σθενοῦ καὶ γυνέσθαι ἀγαθὸν περᾶσθαι.*

Μὴ κρέμασαι ἀπὸ μιᾶς μίτης ἱλαίδα.— *Do not hang by one hope only:—Epictetus expresses it thus : εἴτε τοῦτ' ἐς μίαν ἀγυίαν, εἴτε βίον ἐν μιᾷ ἱλαίδι ἐκρεμιστοί.*

Μὴ λυγῆσαι τὸν ἱππία, ὅτι κρέμονται τὰ πόδια του.— *Don't pity the horseman because his feet hang down:—To those who speak of things useful as if they were injurious.*

Μὴν ἀκοῦς ἑνα, καὶ πᾶς κρίνεις δύο.— *Don't hear one, and judge two:—That is, hear both sides before you judge.*

Μὴ πατήσῃς τὸ μικρὸν γυμν.— *Don't trample upon the ant:—Don't insult or abuse a man because he is your inferior. No man's enmity is to be despised. The very circumstance of his inferiority, by inducing contempt, may facilitate his revenge.*

Μήτις βεῖχεται, μήτ' ἠλιάζεται.— *He neither wets himself in the vain, nor scorches himself in the*

sun α.—To those who have nothing to vex or annoy them.

Μήτι Διάβολον νὰ ἀπαντήσης, μήτι ράπισμα τὸν δέσσης.—*May you neither meet the Devil, nor give him a slap*:—We should avoid dangerous encounters.

Μήτι μέλι, μήτι μαλίσσια.—*Neither honey nor bees*:—To those who rather sacrifice what is useful than bear a little annoyance.

Μήτι ὄρνιθας ἔχω, μήτι μὲ τὴν ἀλώπουν μαλλώνω.—*I have neither chickens, nor do I quarrel with the fox*:—To those who hate scandal, and wish to live at peace with their neighbours.

Μήτι ὁ σκύλλος τρώγει τὰ ἄχυρα, μήτι τὸν γάδαρον ἀφίνι νὰ τὰ φάγῃ.—*The dog neither eats the straw, nor permits the ass to eat it*:—To the envious who, even when they cannot enjoy a thing themselves, are unwilling to see it enjoyed by others.

Μήτι τὸ ἄσπρον ξύρει, μήτι τὸ μαῦρον.—*He cannot discern white from black*:—Used to mark extraordinary stupidity. The same phrase is used in England.

Μήτι τὸ κρέας νὰ καῖ, μήτι τὸ σουβλίον.—*Neither the meat nor the brush should be burnt*:—We should not only avoid what is glaringly wrong, but observe the proper medium in all things.

Μήτι τ' ὀπίσω βλέπω, μήτι τ' ἔμπροσθεν κοιτάζω.—*He looks neither behind nor before*:—To an imprudent man who derives no benefit from past experience enabling him to avoid threatening evils. Perhaps this proverb has its origin in the following line of the *Iliad*, α. v. 70:

Ὅς ἤδη τά τ' ἴοντα, τά τ' ἰσσομένα, πρό τ' ἴοντα.

Μήτι τυφλὸν ἰδηγόν, μήτι ἀνέητον σύμβουλον.—*Nei-*

ther a blind guide, nor a stupid counsellor :—i. e. Let me have neither, &c.

Μίαν φοράν ἡ ἀλώπεξ εἰς τὴν παγίδα.—*The fox slipped but once into the trap :—It is wise to take precautions against the recurrence of what we have already suffered.*

Μισούρισμα τοῦ γέροντος ἡσυχάζει τὰ ποινίδια.—*The meowing of the cat has silenced the mice :—When the chief is present, inferiors are kept in awe.*

Μίᾱς στιγμῆς ὑπομονή, δέκα χρόνων βεχάτι.—*A moment's patience is a ten year's comfort :—Examples of this are frequent.*

Μὴ τοῦ φίλου, δὺς τοῦ φίλου, τριῖς.—καὶ τὴν κακὴν τοῦ μίγα.—*Once to a friend, twice to a friend, but thrice—and it is his fatal day :—Meaning that we can pass over one or two failures in duty, but a third usually exhausts our forbearance.*

Μία ψυχὴ, καὶ δύο σώματα.—*One soul, and two bodies :—To those who are strongly attached to each other, and have a striking conformity of temper and habits.*

Μικρὸν δόλωμα ὁψάριον πιάνει μίγα.—*A little bait catches a large fish :—To those who make small presents and receive large ones in return ; and to those who are easily bribed to the greatest wickedness.*

Μικρὸν κώλον δὲν ἴδῃρας ; μίγαν μὴ φοβερίζῃς !—*Have you not whipped a little bottom ? threaten not a large one !—To parents who do not punish their children for their faults when young, and therefore when older they despise their authority. A foolish indulgence to children, at present too common, fosters those evil propensities which, gradually gathering strength, turn at last to the misery of those*

parents who are guilty of it, when it is too late to apply any remedy.

Μῦθος ψευματινὸς δὲν εἶναι.—*A fable is not false :—* That is, it does not deceive. The very title puts us on our guard against deception. It may be applied to those whose character for falsehood is so notorious that no one ever believes them.

Μυλὸς ὁρᾷς εἶσαι.—*You are a MILORD :—* Meaning, you are a great traveller. The origin of this is easily guessed.

Μύλος μὴ μῆλα δὲν γίνεσθαι.—*A mill is not made with apples :—* Schemes of great utility cannot usually be put in execution without proportional expense. The Greek words *μύλος* and *μῆλα* produce a very graceful paronomasia; the *υ* and *η* having nearly the same sound.

Μῦς γινώμινας πίσεως.—*A mouse tasting pitch :—* To those who get into disagreeable circumstances, whence they find it difficult to extricate themselves. See *Theocr. Idyll. id. v. 51*, and his *Scholiast*.

Μαρὴ μὲ τὸν πέλικον ! αὐτὴ μὲ τὸ ψαλίδιον.—*Ho, you huzzy, with the hatchet ! but she, with the scissors :—* To headstrong persons who will always have their own way.

N

Νὰ εἴπῃς τὸ σαμιαμύθι βούβαλιν, καὶ τὸ μερμίγγι ἰσχατόγῃον.—*Call the lizard a buffalo, and the ant of venerable years :—* This proverb is applied to those who, after having lived to a mature old

age, desire to live still longer, until, as often happens, they lose their faculties, and mistake one thing for another in their dotage, like little children.

Νὰ, — καὶ δὲς με, — χαρὰ μεγάλη. — *Here take, — and give me also, — great joy ! — Mutual services sweeten the enjoyment of life.*

Νὰ, πρεὰ γυνόνισσα, τὸ δικόν μου εἶ ὄνομα. — *Take, good neighbour, my name : — That is, bear my reputation. To bad women who would reduce ladies of respectability to the same character with themselves.*

Νὰ φτύσω πάνω, φτύσω τὴ μούρη μου· καὶ φτύσω κάτω, φτύσω τὰ γένια μου. — *If I spit high, I spit upon my face ; if I spit low, I spit upon my beard : — A proverb used by persons in perplexity what course to pursue, when the alternative is either to injure themselves, or some of their connexions. See p. 96.*

Νικρὸν γαργαλίζῃ. — *He tickles a dead man : — Denoting that one's words and counsels are vain. We say also : κωφὸν, κινδυνεύει κ' εἰ πτυπῇ, νεκρὸν κ' εἰ θυμιάζῃ, καὶ μεθυμένος εἰ λαλήσῃ, ὅλα χαμίνε τᾶχις. — A deaf man, if you strike the bell, a dead man even if you fill his nostrils with incense, and a drunk man if you speak to him, you will equally lose your labour.*

Νικρὸν σκοτώνῃ. — *He kills a dead man : — Meaning, he boasts of gaining advantages over one who is too weak to offer any resistance. It is in this sense Sophocles makes Philoctetes say, v. 946 :*

Κ' οὐκ οἶδ' ἑταίρων νικρὸν, ἢ παπνοῦ σκιάν,
Εἰδῶλον ἄλλως· —

Νηστίου ὁ δούλος τοῦ Θεοῦ, ὅτι καὶ φάγη τι δι' ἔχου. —
The servant of God fasts because he has nothing
523—529

to eat :—To those who endure privations from necessity.

Νόμος πόλιος, πόλιος ἐνάδεια.—*The law of the city, is the respect of the citizen :—The efficacy of the laws depends upon the respect of those who are subjected to them.*

Νόμος φόβος, ἀφοβία μεγάλη.—*The fear of the law is a great security :—He who fears the law and acts in conformity with it has nothing else to fear.*

Νύκτα γαῖα ἑπίκουσεν, καὶ αἶγαν Μετρωπόλιν.—*Night produces a bishop, and an egg a metropolitan :—Many changes take place in a short time, and according to the following two verses :*

Διὸν πάντα φέρει δολιχὰς χρόνος ἰδὼν ἀμείβων
Οὐνομα, καὶ μερῶν, καὶ φύσιν, ἥδ' εὐχην.

Νυκτὶς ἐργόχειρον τὸ βλίστ' ἡ ἡμέρα καὶ γελᾷ.—*The day sees the workmanship of the night and laughs :—Things cannot be done well out of season.*

Νύμφη, ὅχι καθὼς ᾔδειες, ἀλλὰ καθὼς πόρις.—*Daughter-in-law, not as you know, but as you find :—That we should accommodate ourselves to the customs of the country, or of the family with which we come to be connected. There is a passage very much to the same purport in Euripid's Med. v. 233 :*

Εἰς καινὰ δ' ἦθ' καὶ νόμους ἀφογμίνην,
Διὶ μάντιν εἶναι, μὴ μαδοῦσαν εἶπεσθαι,
Ὅτ' ἀλλοτρία χεῖρ' ἐστὶν ἐξουσίῃ.

E

Εἰς βίην καταλογίζασθαι.—*Another's wealth is well counted*:—To those who use means to ascertain the amount of another's fortune. With regard to the word βίην, I have made some remarks in a Note to *Lib. 4. § 30*, of my Edition of *Herodotus*, preparing for publication.

Μῖνος πῖνος ἕλδερμα.—*Another's suffering is but skin-deep*:—To those who are insensible to the distresses of their fellow creatures.

Μῖνος ψωλὶ δινά τοῦ δόντι.—*The bread is another's, the tooth his own*:—To a parasite.

Εἰς κοκκίνισμα ἡ προσώπιδα τοῦ διὲν τὸ ξύρι.—*His mask knows not red paint!*—To an impudent unblushing fellow.

Μέγας ὁ κρημῆς τοῦ τῇ λατῇ καὶ βάλῃ.—*The potter knows where to place the handle*:—To men of superior shrewdness and management.

Μῶς ἢ ἀπατήσης, ἢ μὴν ἀπατῆς.—*Know how to deceive, or do not deceive*:—Those are imprudent, looking merely to their own interest, who engage in intrigues when they have not ability to elude detection. The ancients had a proverb to the same effect: ἀπάτης ἀγαθὴς οὐκ ἀπατατὶ Θεός.

Μόρσι τ' αἶγυδ, καὶ πάρε τὸ μαλλί τοῦ.—*Shave the egg, and take its hair*:—Corresponding to the Scotch proverb, *It is ill (i. e. difficult) to shave an egg*: or, *Ye canna tak the breeks aff a Hielandman*.

Μοὴν κενόριον, ἐφάγειον βρώμιον.—*Sour wine, and stinking fish*:—To those who partake of no one good quality.

O

Ὁ ἀμαθὴς θράσος. — *The ignorant are courageous :*
—When a man knows not danger, he is much more enterprising than when sad experience has made him distrust his powers. Which is also very well expressed in *Thucyd. Lib. B. § 40* : ἀμαθία μιν θράσος, λογισμὸς δὲ ἔκρινεν φόβου.

Ὁ ἄνθρωπος ὑψόνει, καὶ ὁ καιρὸς σταθμίζει. — *Man raises up and time levels :—i. e.* All human enterprises and their monuments are lost in the lapse of years. This absolute power of time is very well described by an ancient poet in the following distich :

Ψήχει καὶ πύργον ἡ πολὺς χρόνος, οὐδὲ σιδήρεον
Φιδοῖται, ἀλλὰ μὴ πάντ' ὀλίγῳ δριπάνῃ.

The proverb admits of a somewhat different interpretation : *Man raises up, but time weighs :—i. e.* Man performs certain actions during his life, but these are judged by posterity, which affixes to them either the seal of approbation, or the stigma of condemnation.

Ὁ ἀρχόμενος χορὸς τώρα τώρα γίνεσθαι. — *The dance which is beginning will take place presently :—i. e.* Have patience and you will soon see how the matter goes.

Ὁ αὐθίγτης λόγον μονοσύλλαβον λέγει. — *The master speaks a monosyllable :—That is, yes or no, but servants, in defending themselves, need many words.*

Ὁ βλάχος ἄρχων καὶ ἂν γίνῃ, πάλιν πρηνείας μυρίζει. — *The shepherd, even when he becomes a gen-*

tleman, smells always of the lamb :—To proud rustics who, even when they attain to riches and high offices, betray, by their manners, the meanness of their origin. Πρητία is the bad smell of those lambs which are called πρητήνις.

‘Ο Διάβολος ἔγιδιαν δὲν ἔχει, καὶ τυρὶ ἰπούλι.—*The Devil had no goats, yet he sold cheese.*

‘Ο Διάβολος, ὅταν πτωχύνῃ, τιλώνης γίνεται.—*The Devil, when he grows poor, becomes an exciseman :*—To persons who, falling into poverty, and being of a bad disposition, resort to dishonourable means to procure the necessaries of life.

‘Ο διψασμίνος πίνει μὴ σιωπῇ.—*The man that is thirsty drinks in silence :*—The prudent can never be induced to reveal their secrets.

‘Ο ἔχων γοργὰ στάμιναν, γοργὸς καὶ ἱπποβάτης.—*He who has a swift animal is also a swift rider :*—To those whose wealth gives them extensive influence.

‘Ο Ἡγυμὼν ἐψόφησε, τὸ ἄλογον ἀπίθαν.—*The prince has dropped down, the horse is deceased.*—When words are improperly applied. Ἐψόφησε is used for a beast, and ἀπίθανι for a man, but a Wallachian, who did not know the niceties of the Greek language, when reporting the death of his prince, employed the former, and for the death of his horse he used the latter.

‘Ο θανὼν ἀφθόνητος.—*The dead man is unenvied :*—For, as *Pericles* says, (*Thucyd.* B. § 45,) τὸν γὰρ οὐκ ὄντα πᾶς ἰῶσιν ἱπαινῆν.—φθόνος γὰρ τοῖς ζῶσι πρὸς τὸν ἀντίπαλον· which *Mimnermus* had before expressed thus :

Δεινοὶ γὰρ ἀνδρὶ πάντες ἱσμὲν εὐκλειῇ
Ζῶντι φρονῆσαι, κατθανόντα δ' αἰνίσαι.

Lebrun also, in the same sense, says :

“ On n'aime que la gloire absente :
Les yeux sont ingrats et jaloux.”

Ὁ Θεὸς τὰ εἰς φυλάξῃ ἀπὸ χρεωνόμων Ἑβραίων.—
God keep thee from a bankrupt Jew :—We should avoid all pecuniary transactions with an impoverished miser.

Ὁ θυμώνας ξιτυμέν.—*He who has been angry becomes cool again :—Time abates the most violent passion.*

Οἱ καιροὶ δὲν καρτεροῦν.—*Opportunities do not wait :—In every concern, we should be careful to seize the favourable moment ; for, if allowed to pass, it may never return. “Time and tide,” says the English proverb, “wait for no man.” What *Diogenes Hal. Ant.* 11. p. 699, expresses thus : μαθόντις ὅτι εὖ τοῖς πράγμασι οἱ καιροὶ δουλεύουσιν, ἀλλὰ τοῖς καιροῖς τὰ πράγματα.*

Ὀφασθὲν ἀναθεῖν.—*From the house to the house :—When presents are made to members of the same family, as from the husband to the wife. On this expression consult *Pind. Olymp.* vi, 167. vii, 6.*

Οἱ μεγάλοι κίνδυνοι, δίδουν καὶ μεγάλας τιμὰς.—
*Great dangers give also great honours :—A sentiment which *Thucyd.* (A. § 94.) puts into the mouth of Pericles when exhorting the Athenians in the war against the Peloponnesians : ἢ τι τῶν μεγίστων κινδύνων ὅτι καὶ πάλιν καὶ ἰδιότης μέγιστα τιμὰν περιγίγνεται.*

Οἱ πρεσβύντες εἰς (for ἰς) μίαν μέραν γηράσκουσιν.—*Those who long, grow old in a day :—Meaning that their impatient desire makes a day appear an age. *Theocr.* also, *Idyll.* 16. v. 2, says :*

——— οἱ δὲ πρεσβύντες ἐν ἡματι γηράσκουσιν.

Οἱ πολλοὶ θίλουν πολλὰ, ὁ Μοναχὸς ἀπὸ ὅλα.—*The many wish many things, the Monk a share of every thing* :—Denoting the avidity of the Monks.

Οἱ πολλοὶ παρασκευαῖσι πνίγουν τὸ παράλι.—*Many commanders sink the ship* :—With respect to the word παράλι, see my Edition of *Dem. pro Corona*, p. 274.

Ὁ κάβουρας νὰ ὀρθοποδίσῃ δὴν ἱμαθιν.—*The crab has not learned to keep his legs straight* :—To those who obstinately persist in what is wrong.

Ὁ καιρὸς φέρει τὰ ξύλα, καὶ ὁ χειμὼν τὰ ἀγοράζει.—*The season brings the wood, and the winter buys it* :—That we should conform to times and circumstances.

Ὁ κακὸς μύλος ἔχει καὶ κακὸν ἄξονα.—*A bad mill has also a bad pivot* :—To those who have nothing good or useful about them.

Ὁ κακὸς χρεωφιλίτης, οὐδ' ἀρνιῖται, οὐδὲ πληρόνι.—*The bad debtor, neither denies, nor pays*.

Ὁ κακὸς χρόνος περᾷ· ὁ δὲ κακὸς γείτων μίνι πάντα.—*A bad year passes; but a bad neighbour remains always*.

Ὀκνημα τῶν ποδῶν, τῆς κοιλίας ἰλάφρωςις.—*The laziness of the feet is the lightening of the belly* :—To those who are hungry in consequence of their idleness.

Ὁ κνηρὸν ὁ ἔχων, προφήτην ἔχει.—*He who has a sluggard, has a prophet* :—To those who from laziness invent many obstacles; as, I cannot go out, it is going to rain, &c.

Ὁκνὸς μακρὰν ὑπάγει, καὶ ἀκαμάτης διπλᾷ δουλεύει.—*A lazy man goes far, and he who shuns labour, labours doubly* :—To those who are naturally of an idle disposition, and in consequence choose, without reflection, what appears shortest and least

troublesome, but who from the difficulties they find in it, subject themselves to more labour.

Ὁκνὸς παῖδά δις κέρνει, καὶ ἂν τὰ κέρμυ δις κεραιό-
λου.—*The lazy man begets no children, and if he
does, they make no progress:—*What is under-
taken with laziness is never attended with much
success.

Ὁ κόσμος δι' ἐρεχθεύς.—*The world is a wheel:—*
Applied to one who, dressed in a little brief autho-
rity, conducts himself haughtily: as much as to say,
“my turn will come.” *Herodotus* beautifully ex-
presses this sentiment, *Lib. A'. § 207.* ἰαυνο
πρῶτον μάθε, ὡς κύκλος τῶν ἀνθρώπων ἐστὶ περὶ
μάτων· περιφερόμενος δὲ, οὐκ ἔχ' ἀλλ' εὐαὶς αὐτοῦς
ἐντυχίαν.

Ὁ κόσμος ἰχθυοῖσι, καὶ ἡ γυνὴ ἡμεροχτυοῖσι.—
*Every one was suffering from snow, and the old
woman kept combing her hair:—*To those who, in
a moment of danger, occupy themselves about
trifles.

Ὁ κόσμος εἴχμ βουκουστήριον, ἡμῖς περὶ μυστή-
ριον.—*The world has it by sound of trumpet, and
we are making it a profound secret:—*To those
who fancy they are concealing what is known to
every body.

Ὁκταπόδιον κεφαλὴ.—*A polypus's head:—*To mix-
ed characters. It is said that the head of this
animal is very pleasant to the taste, but that it
causes disagreeable dreams.

Ὁκταπόδιον ὁμοίότης.—*A likeness of the polypus:—*
To those who conform themselves to others in
vice. For that animal, when it wants to deceive
and take its prey, assumes the colour of the rock to
which it adheres.

Ὅλα μας ἀνένελλα, καὶ ὁ γάμος μας τὰν εὐερέδην.
569—576

—*All our affairs are crossways, and our marriage is on a Wednesday*:—That day is considered unlucky. See p. 83.

"Ὅλα μίση ἵπτεται.—*Every thing is fallen in*:—To those who tell what is disadvantageous to persons of superior merit.

"Ὅλα τὰ παλαιὰ ὀμοῦσα, καὶ τὰ πλούσια φρόνιμα.—*All that is ancient is beautiful, and all that is rich is wise*:—To those who censure the present, and praise the past, and who stupidly think that the rich alone are wise.

Ὅλα τὰ στρατὰ καμώματα ἡ νύμφη μας τὰ πόμυ.
—*Our daughter-in-law does every mischief*:—To those who lay their own faults upon others.

"Ὅλη ἡ ἱστορία μας τ' ἀνδρός μου ὁ θάνατος.—*All our concern is the death of my husband*:—To the indifferent.

"Ὅλη τὴν ἡμέραν καλομαίνη, καὶ τὸ βράδυ κακομαίνη.—*All the day, good John, but at night, bad John*:—To bad masters who, by flattering expressions, induce their servants to work hard the whole day, but in the evening depreciate their services, and give them a bad supper.

"Ὅλοι μὲ ἐν βόδιον κάμνομεν.—*We all labour with one ox*:—To those who are placed in the same circumstances, and liable to the same accidents; corresponding to the English proverb, "we all sail in the same boat."

"Ὅλοι μὲ τὰ πέτραλα, καὶ εὐ μὲ τὰ λίθια.—*All others with pebbles, and thou with stones*:—To a friend from whom we have experienced worse treatment than from our enemies.

"Ὅλοι ξύλον, αὐτὸς δαυλίον.—*All the rest have a staff, and he a brand*:—To one who obstinately adheres to antiquated customs.

"Ολοι οἱ Γύφτοι μιὰ γινιά—*All the Gipsies are one race* :—To those who are all equally bad.

"Ολοι πῆρουν, καὶ γὰρ διαβαίνω.—*All pass, and I go through them* :—To a man of the world, who makes himself equally agreeable to all, without attaching himself particularly to any. What the French would call : *c'est un diseur de bon jour*.

"Ολον τὸ βῶδιον ἐφάγαμιν, καὶ ἐς τὴν οὐρὰν ἀποστάσαμεν.—*We have eaten the whole ox, and tired at the tail*. See p. 45. l. 12.

Ὁ λύκος καὶ ἂν ἀρρώστησι, καὶ ἂν ἐκαλογιριύθῃ, τὸ μαλλίον τοῦ ἄλλαξι, τὴν γνώμην ἔχει.—*Although the wolf has been sick, and although he has become a monk ; he has changed his hair, but not his disposition*.

Ὁ λύκος μὴ μηνύματα ἀρνίον ποτὶ δὲν τρώγει.—*A wolf never eats a sheep by messengers* :—To those who entrust affairs of importance to the agency of others. Considering the prevalence of neglect and villany in the world, the prudent never communicate to others those schemes upon whose success their interest is suspended.

Ὁ λύκος, ὅταν γηράσῃ, καὶ τῶν μικρῶν σκυλλῶν παίγιον γίνεται.—*When the wolf grows old, he becomes the sport even of pups* :—To those who, after being distinguished in youth, are despised in old age, even by the worthless.

Ὁ λύκος τὴν τρίχ' ἀλλάζει, τὴν γνώμην ἔχει.—*The wolf changes his hair, but not his disposition* :—It is also thus expressed : ὁ λύκος κ' ἂν ἐγήρασι, τὴν γνώμην τοῦ δὲν ἄλλαξι.—*Though the wolf is grown old, yet he has not changed his disposition* :—Nothing is so difficult to change as a bad disposition. The ancients likewise said : φύσιν πονηρὰν μεταβαλεῖν οὐ ῥᾶδιον.

Ὅλων τὰ ὑποδήματα εἰς ἓν καλοπῶδιον.—*The boots of all upon one last*:—To ignorant quacks who prescribe the same remedies for all diseases.

Ὁ Μανόλης μὴ τὰ λόγια κτίζ' ἀνάγια καὶ κατώγια.—*Manoles in words builds high storeys and low storeys*:—To those who make mighty promises which evaporate in mere words.

Ὁ μὴ ἔχων πόνον νὰ πιασθῇ, πιάνεται καὶ ἀπὸ γυμνὸν σπαθίον.—*He who has nothing else to catch at, catches even at a naked sword*:—To persons driven to desperation. See p. 61. l. 17.

Ὁμῆρου ἔχου πατρίδα.—*He has the birth-place of Homer*:—To men of distinction whose birth-place is unknown, or at least disputed, as Homer's was, for which honour seven cities contended, whose names are preserved in this ancient distich:

Ἑπτὰ πόλεις διερίζουσι περὶ ῥίζαν Ὁμήρου,
Σμύρνα, Ῥόδος, Κολοφῶν, Σαλαμῖν, Χίος, Ἄργος,
Ἀθῆναι.

Ὁμοῖος τὸν ὅμοιο κ' ἡ κοπριά τὰ λάχανα.—*Like loves like, and dung the cabbage*:—The German say: *Gleich und gleich gesellt sich gern*.

Ὁ μύλος χωρὶς νερὸν δὲν ἀλίσυ.—*The mill does not grind without water*:—Without the necessary means the best formed plans cannot be put in execution.

Ὁ νεβρὸς τὸν λείοντα.—*The fawn (has got the better of) the lion*:—That is, the weaker has overcome the stronger.

Ὁνειρεύεται καὶ μὴ κοιμώμενος.—*He dreams even without sleeping*:—To those who indulge in wild fancies.

Ὁ νηστικὸς ῥαπάνια ὀνειρεύεται.—*He who is hungry dreams of radishes*:—To those who enjoy, what they long for, in imagination.

"ὄνον πικρῶτα.—The stubbornness of an ass :—To the excessively obstinate.

Ὁ νοῦς τοῦ πωλιῶν εἰς τὸ πιχεῖ.—The mind of the bird is on the millet :—To those who, in their words and actions, betray absence of mind.

Ὁ νοῦς τοῦ σχίζου τρίχαν, καὶ τὸν ψύλλου βάλλει ἀναξυρίδας.—His mind splits a hair, and he puts trousers on a flea :—To those who boast of their fitness for very nice and difficult undertakings.

Ὁ ξένος ἀναπαύεται, πλὴν δὲν διατριβέσθαι.—The stranger rests, but is not cowed :—i. e. He cannot be quite himself till he returns home.

Ὁ παθὼς εἰς ἰατρούς.—He who has suffered is the physician :—Because he knows best how to soothe the afflictions of others. They say also : μὴ συνήξῃς τὸν ἰατρὸν, μένειν ῥῶτα τὸν παθόν.—Consult not the physician, but him who has suffered. See p. 41. l. 10.

Ὅπ' ἀκούς πολλὰ κηράσια, βάσσαιμι μικρὸ καλάθι.—When you hear of many cherries, carry but a small basket :—When great professions are made, expect but little.

Ὁ πεινασμένος γάδοις ζολιαὶ δὲν μετράει.—The starving ass does not count the blows :—The poor man is often forced to bear much in silence for the sake of getting the bare necessities of life.

Ὁ πτερυγὶς ἐπίσταξι.—The cock has flown :—To him who comes too late, or having been absent when something interesting was said, seeks in vain to know what it is.

Ὁ Πέτρος εἰς τοῦ Παύλου, καὶ ὁ Παῦλος εἰς τοῦ Πέτρου.—Peter is Paul's, and Paul is Peter's :—To those who love each other to excess. Two persons so called, who were inseparable friends and

perpetually seen together, were thus designated by the neighbours.

Ὁς ἔχει πρόβατα, ἔχει καὶ τὸν κύριον αὐτῶν βίοντι, τρώγει κα.—*He who has the sheep, has them, but he who feeds them, eats them :—To bad debtors, who keep, what they owe, for their own pleasure or advantage, and feed their creditors with empty hopes.*

Ὁ πηλὸς ἐν δὲν διαβῆ, κέρατος δὲν γίνεται.—*If the clay is not beat, it does not become potter's clay :—It is impossible to arrive at excellence without hard labour and diligence.*

Ὅποιος κρυφῶ ὑπανδρεύεται, φανερὰ πομπεύεται.—*She who marries secretly is defamed openly.*

Ὅποιον διαγκάζῃ ἡ χελώνη, ποτὶ μὴν ὑγιαίνει !—*Whoever is bit by the turtle, may he never be healed !—To good men who never do serious injury to any body ; the bite of the turtle being so feeble as to be quite harmless.*

Ὅποιον δὲν ἀγαποῦν, καὶ τὰ χύματα αὐτοῦ βρωμεῖ.—*Whoever is not loved, even his breath has a bad smell :—Said of one who is unjustly hated.*

Ὅποιον δὲν διορθέουσι λόγοι, μὴδὲ ῥάβδος.—*Whom advice will not correct, the rod will not :—To the incorrigible.*

Ὅποιος ἀκούει κόσμον, κόσμον ἐκτρέφει.—*He who hears the world acquires elegance :—To him who hears the sentiments of gentlemen ; because among the other advantages which he derives from it, his taste and manners are improved.*

Ὅποιος ἀναγουλιάζει, ὡς ἐξιδόνη.—*Whoever loathes, let him vomit :—To repugnance.*

Ὅποιος βαρύνεται, ὡς ὑποδεκνῶνη.—*Whoever is overburdened, let him throw off the load :—To those who, doing a voluntary service, complain of the trouble it costs them.*

- "Οποιος βιάζεται, γηράζει ἐγλίγνῃ.—*He who overstrains himself grows quickly old :—We ought not to be too anxious about any thing, but proceed to whatever we undertake with proper coolness and deliberation—" the greater hurry, the less speed.*"
- "Οποιος βούλῃται ἀποβραδὺς, εἰς στήγνηρον ξημερώνει.—*He who wishes in the evening, in the morning finds himself in an enchantment :—To those who dream of future greatness ; it being natural that those who think of any thing in the evening should dream of it during the night.*
- "Οποιος δὲν εἶδε τιῆχος, εἶδε κάμινον καὶ ξαπόρεσι.—*He who has not seen a castle, looks at a furnace and admires :—To green-horns.*
- "Οποιος δὲν θίλει τὰ ζυμάσια, ἐλημίρα ποσινίζει.—*He who is unwilling to knead, sifts flour the whole day :—To those who do one thing as an excuse for not doing another which they ought, but are unwilling to do.*
- "Οποιος ἐκάν' ἑ τὸ ζεστόν, φυσάει καὶ τὸ κρύον.—*He who has been burnt by the hot, blows even upon the cold :—To those who, in consequence of having suffered, ever after suspect injury even from things that cannot hurt them.*
- "Οποιος ἔμαθε, δύσκολα ἀπίμαθε.—*He who has learned, unlearns with difficulty :—i. e. It is difficult to get rid of bad habits when once contracted.*
- "Οποιος ἐντρέπεται, πολλὰ καλὰ στέρνεται.—*He who is faint-hearted deprives himself of many good things :—English : "Faint heart never gained fair lady."*
- "Οποιος ἰρωτάει, δὲν ἀλησμονεῖται.—*He who asks, does not forget.*
- "Οποιος ἔσπειρε, μὴ τὰ θείσῃ.—*He who has sown, may not reap :—It sometimes happens that one*

labours, and another reaps the fruit of his labour.

"Οποιος εὕρισκει, χαίρειται, καὶ ὁποιος γνωρίσῃ, ἱπαίρει.

—He who finds, rejoices, and he who knows, takes.

"Οποιος ἔχει ἀμπίλιον, αὐτὸς βάλλῃ ἐργάτας.—Let him

who has the vineyard send labourers to it:—He

who has use for any thing, is the proper person to

look after it. With regard to the word ἐργάτης,

see the learned Note of Coray in his Edit. of Xen.

Mem. Lib. Δ'. c. vii, § 2. on the expression ἐρ-

γον ἀποδιῆσθαι.

"Οποιος ἔχει γίνυα, τρώγει ψάρια.—He who has a

beard, eats fish:—To those who have the means

and power of doing what they please.

"Οποιος ἔχει ξίνο ἄλογον, μισοδρομὸς πεζεύει.—He

who has a horse not his own, goes halfway on

foot:—What is not our own does us but little

good.

"Οποιος ἔχει πολλὸν πίπρι, βάλλει καὶ τὰ λάχανα.

—He who has plenty of pepper, puts it even into

cabbage:—To those who, abounding in money,

throw it away on what is not necessary.

"Οποιος ἔχει τὰ γίνυα, ἔχει καὶ τὰ χτῖνα.—He who

has a beard, has also combs:—Applied to those

who give indiscreet advice; as much as to say, I

have made my calculations.

"Οποιος ἔχει τὸν πόνον, φέρει τον, οἱ δὲ γείτονες κοι-

μῶνται. He who has pain, bears it, but the neigh-

bours sleep:—To those who, in their sorrow, ex-

perience no sympathy from those around them.

"Οποιος ζῇ μ' ἱλπίδαις, ἀποθνήσκει μ' ἀνέμοις.—He

who lives with hopes, dies with the winds:—We

should strive to improve our circumstances by ac-

tive industry, and not soothe our indolence by vi-

sionary hopes.

627—685

"Οποιος ζήσῃ, ἃς ζώνεται.—*Let him who shall be alive, gird himself*:—Tauntingly, to a selfish person; as for instance, one who allows his children to shift for themselves, having no care of what may happen after his death.

"Οποιος πιντᾷ τὸν γάδαρον, ἀκούει τῆς πορδαίς του.—*Whoever pricks the ass, hears its revenge*:—We should not provoke bad people, lest they let loose their foul tongue upon us.

"Οποιος ἔς τὴν ξίρη (or τὴν ξηρὰν) περπατῇ, τὴν θάλασσαν γυρίει, ὁ διάβολος τοῦ πάλου του, κουκιά τοῦ μαγειρίου.—*Whoever traverses the dry land, and explores the sea, the Devil behind his back prepares a dish of beans*:—Or, in plain language, him who quits his home, and ransacks sea and land in pursuit of wealth, the Devil or his own evil destiny spurs on to his ruin.

"Οποιος ἔς τοὺς λόγους σου θαρρῇ, τὰ λόγια σου πιστεύει, ἔς τὴν θάλασσαν πιάνει λαγὸν καὶ ἔς τὴν ξηρὰν ψαρεύει.—*Whoever trusts to your statements, and believes your words, catches a hare in the sea, and fishes on dry land*:—To one who is unworthy of belief.

"Οποιος τρίβει ψεύματα, εἰς τὸ πινάκιόν του τὰ ἐξίσκει.—*Whoever pounds falsehoods, finds them on his plate*:—To those who, saying what is false, are repaid by being called liars.

"Οποιος φτύει τὸν ἀνέφερον, φτύει τὸ πρόσωπόν του.—*Whoever spits upwards, spits on his own face*:—i. e. He who despises his own relatives, dishonours himself; or, τοῦ φτυῖ τὸν οὐρανὸν, φτυῖ τὰ μοῦτρα του.—*He who spits towards the sky, spits on his own face*. See p. 88.

"Οπου λαλοῦν πολλοὶ πτετινοὶ, ἄργαὶ νὰ ξημερώσῃ.—*When many cocks crow, the day-light is slow* in
636—642

appearing :—Meaning, that the counsels of a multitude of weak men tend to fetter and obstruct, rather than to promote any desired object. *Homer*, B. iii. v. 151, although intending, upon the whole, to give a favourable description of the Trojan senators, compares them to balm-crickets, probably to represent the noise and weakness of their speeches.

Γῆραι δὴ πολίμοιο πιπαυμένοι, ἀλλ' ἀγορήται
Ἐσθλοὶ, τιττίγισιν ἰσικότες, οἷς τε καθ' ὕλην
Διὶ δρέψῃ ἰφιδρόμενοι ὅσα λαιριόσσαν ἰῖσιν.

Ὅπου ἔστι καλορευίζικος, γινῆ καὶ ὁ ποκόντες του.—
For him who is lucky, even the cock lays eggs.

Ὅπου ὁ κόσμος καὶ ὁ Κοσμάς.—*Wherever there is a crowd, there is Cosmas* :—To one who thrusts his nose into every thing.

Ὅπου τρώγει λινεαῦνι, τρώγει τὸ ποκάμισόν του.—
He that eats flax-seed, eats his shirt :—To those who destroy what may be the means of future advantage.

Ὅπου φόβος, ἐκεῖ καὶ ἰσχυροσύνη.—*Wherever there is fear, there is also respect* :—To those who, through fear, pretend kindness.

Ὅπου φτύσουσιν πολλοὶ, πηγὰς γίνεται.—*Where many spit, there is formed a well* :—The vote of a multitude carries weight with it.

Ὅπου φτωχὸς, καὶ ἡ μοῖρά του.—*Wherever a poor man is, there also is his destiny* :—To him who is always unfortunate. It intimates how difficult it is for a poor man to rise above his condition.

Ὅπως στρώσει καθένας, οὕτως κοιμηθή.—*Every one will sleep as he makes his bed.*

Ὅσα βρέχει ὁ οὐρανὸς, ἡ γῆ καταπίνει.—*What the heaven showers down, the earth drinks up* :—In allusion to the passive nature of the earth, which is

indebted for all its fecundity to the active influence of what comes from above, namely, heat and moisture; but the moral lesson of the proverb looks to that higher source, whence we derive all that we enjoy.

"*Ὅσα δὲν φθάς ἢ ἄλωπτόν, τ' ἀφίενε πριμαστά.*—

What the fox cannot reach, he allows to hang:—

To the artfully wicked, who feign friendship, when they have no hope of accomplishing their ends.

"*Ὁ Σὴμ, Χὰμ, καὶ Ἰάφεθ, οἱ υἱοὶ τοῦ Νῶε, ποῖον εἶχεν*

διὰ πατέρα;—*Shem, Ham, and Japheth, the sons*

of Noah, whom had they for a father?—Used on

witnessing extraordinary stupidity; for this ques-

tion, put to a person who was passing his exa-

mination, threw him into great perplexity.

"*Ὅσον ἱμπρὲς, ἀνάπεδα.*—*The more he advances, the*

*more he retreats:—*To those who, the farther they

proceed, recede the farther from their purpose.

"*Ὅσον δίλεις, μαῦρε, νίψου, καὶ μιλαγχρεσινὲ σφογ-*

γίσου.—*Negro, wash as much as you please, and,*

you with the tawny skin, sponge as much as you

*please:—*To impossibilities.

"*Ὅσον καιρὸ μ' ὀμίλεις, ἱμπερῶσα πόσαις μύλαις κά-*

θενταν 'ς τὴν οὐρὰ τοῦ γαυδάρευ.—*All the time you*

spoke to me, I was counting how many flies sat

*on the tail of the ass:—*This alludes to the case

of a depraved daughter, who, when admonished by

her mother, returned this answer as the reward of

her pains.

"*Ὅσον ὁ νοῦς μου 'ς τὸ χωράφιον, τόσον τὰ ἐγερθεῖν τὰ*

βῶδια.—*May the oxen be found, just as much in*

*the field, as my mind is:—*To those who take no

trouble for the sake of others.

Ὅσος εἶσαι πάντα φαίνου, καὶ κομμάτι παρακάτω.—

Always appear what you are, and a little below it.

"Ὅσ' ἐν ὀνείρῳ φέρεται.—To possess what was in one's dream :—i. e. Great riches. See Theocr. Idyll. 9. v. 16, and his Scholiast.

"Ὅστις δις ἱκανάγησεν, ἀδίκως πατηγερῷ τὸν Ποσειδῶνα.—He who has twice suffered shipwreck, unjustly accuses Neptune :—To those who repeatedly expose themselves to the same dangers.

"Ὅταν βγάνης καὶ δὴν βάνης, πάντῃσι τὸν πάτον πιδύεις.—When you take out, and do not put in, expect to reach the bottom.

"Ὅταν διδῇ ὁ Θεὸς τ' ἀλιῦρι, ἱπαίρ' ὁ Διάβολος τὸ σακκί.—When God gives flour, the Devil takes the sack :—To a person who ruins his natural endowments by his immoral conduct.

"Ὅταν διψῇ ἡ αὐλή σου, ἔξω νερὸν μὴ χύνης.—When thy own court-yard thirsts, don't pour the water abroad :—If we have poor relatives, we ought first to give some assistance to them. In this sense, charity begins at home, and, afterwards, it should, if possible, extend to others.

"Ὅταν ἰσάγαις, (or, ὅταν εὐκινῶσις,) ἰγὰ ἰγύριζα.—When you were going, I was returning :—To an impertinent stripling, who would have his word go farther, than that of a person of great experience.

"Ὅταν ἴπρηται, δὴν ἴζηται, καὶ τὸν Μάϊον, ἰχίονηται.—When it ought, it rained not, and in May, it snowed :—To what is out of season.

"Ὅταν πῶλουν, εἰς ἀγέραζεις.—You should have bought, when I was selling :—To those who make unreasonable requests.

Ὅταν ἴδῃς ἀρκεῦδαν εἰς τοῦ γείτονός σου τ' ἀμπέλιον, ἴλπισέ την καὶ εἰς τὸ ἰδικόν σου.—When you see a bear in your neighbour's vineyard, expect it also in your own :—A person should never be an idle

spectator, when his neighbour is visited by any calamity, for if he does not assist him in removing it; he has good reason to fear that it may extend to himself.

"Όταν κλέπτουσιν μὴ κλίσθη, καὶ ὅταν διαλαλοῦσι μὴ φοβῆσαι.—When they rob, partake not; and when they advertise, fear not.

"Όταν λαλοῦν οἱ κόρακες, φεύγουσ' ἀνδύνα.—When the crows sing, the nightingales take wing:—or, οἱ κόρακες ἐπιβάλλουσι σιωπὴν εἰς τ' ἀνδύνα.—The crows impose silence on the nightingales:—When fools speak, the wise hold their tongue.

"Όταν λίσγῃς, καὶ δὲν σ' ἀκούουν, τάξι σε, ὅτι εἶσαι τὸν μύλον.—When you speak, and they don't hear you, suppose yourself in a mill:—From want of proper training, it often happens in social meetings, that, when a person in the company wishes to speak, and can speak well, some of the party, not feeling inclined to hear him, commence a separate conversation, and gradually every one begins to speak to his neighbour, till at last nothing is heard but a confused jargon of broken sentences, so that no one knows either what he says or what he hears. The inventor of this proverb condemns very happily the rudeness of such men; as, in a mill, the rushing of the water, and the rattling of the machinery, render it difficult for those who are in it to make themselves heard, unless they have the lungs of a Stenford.

"Όταν ὁ εἶπες τοῦ γείτονός σου καίσαι, πάντιχ' ἡλὶ τὸν διπλὸν σου.—When your neighbour's house is on fire, look to your own.

"Όταν πυνάῃ ἡ ἀλώπεξ, παρόνται ὅτι κοιμᾶται.—When the fox is hungry, he pretends that he is asleep:—To persons who are poor, but at the

same time cunning, and who use many shrewd expedients to procure the necessities of life: as the fox counterfeits sleep, when he wants to deceive and catch the chickens.

"Οὐκ οὖν λίγαν καὶ μὴδ' αὖτε, βάστα τὸν τοῦτον, πηγαινέ. — *When they tell you, you are drunk, hold by the wall, and go on:—It is sometimes good policy to yield to public opinion, and act as if it were just.*

"Οτι ἀγαπᾷς με, κλαίω· ὅτι δὲ μὴ μισῷς, γελῶ. — *Because you love me, I weep; because you hate me, I laugh:—The feigned love of an enemy is favourable to his assaults, but when his enmity is declared, we are put upon our guard.*

"Ο τι δὲν ἀπέβεις, μὴ τὸ σπυρίεις. — *Do not lift, what you have not laid down:—To those who carry off what belongs to others. The ancients also said: ἂ μὴ ἴδεν, μὴ ἀνέλγος.*

"Ο τι ἱέριξί, πατίει. — *What it rained, came down:—To obvious consequences.*

"Ο τι εἶχεν ἡ γυνὴ ἡ τὸν νοῦν της, εὐέλπει ἡ τὸ ὄνειρόν της. — *What the old woman had in her mind, that she saw in her dream:—To vain hopes arising from meditating constantly on a desired object.*

"Ο τι κάμει ἡ γίδα ἡ τὸν ἐυθρόν, κάμει καὶ ὁ ἐυθρόν ἡ τὴν γίδα. — *What the goat does to the sumach-tree, that the sumach-tree does to the goat:—They say that this shrub is a favourite with the goats, and at the same time useful in tanning their skins, and that, when eaten down to the roots, it grows up stronger than before, and forms a more powerful agent in preparing the skins of these animals.*

"Ο τι τῆφλα καὶ ἡ τι μουνζα. — *i. e. There is no difference between ΤΥΦΛΑ and ΜΟΥΝΖΑ:—These words are synonymous, and signify the act of thrust-*

ing out the hand with the fingers extended against the face of another in contempt. The proverb is used to express that one person is equally vicious with another.

‘Ο τοίχος ἔχει ἀντία, καὶ ἡ πεδιάδα μάτια.—*The wall has ears, and the plain has eyes*:—It is necessary to preserve a profound silence with regard to secrets, for men are apt to found conjectures upon the slightest hints, and perhaps to find their way to the truth.

‘Ο τὸ πρωτὶ μὴ γελᾶν, μηδὲ τὸ μεσημέριον.—*He who laughs not in the morning, laughs not at noon*:—To those who are always unhappy.

‘Ο τὸ πρωτὸν κακὸς, τὸ βραδὺ χειρότερος.—*He who is bad in the morning, is worse in the evening*:—To those who are wicked from their infancy. It is also turned thus: ἀπὸ τὸ πρωτὶ φαίνεται ἡ καλὴ ἡμέρα.—*A fine day shews itself in the morning*. See p. 51. l. 3.

‘Ο τριλὸς εἶδε τὴν χάριν, καὶ ἰχάρη· ὁ δὲ φρόνιμος ἐλυπήθη.—*The fool saw a kindness, and rejoiced; the prudent saw it, and was vexed*:—The envious are worse than fools.

‘Ο τριλὸς κουδοῦνι δὲν βασταί.—*The fool holds no bell*:—To those who behave themselves ill so publicly that no bell is necessary to make it known.

‘Ο τριλὸς τὸν βουρλισμὶν ὅταν τὰ μάτια τοῦ τὸν ἔχει.—*The fool loves the fool like his own eyes*.

Οὐδ’ ἅγιον κηρὶ μὴ τάξης, οὐδὲ παιδιοῦ μικροῦ πολλοῦ.—*Neither promise wax to the saint, nor cakes to the child*:—Better not promise, than promise and not fulfil.

Οὐδὲ σὺ παπᾶ ’ς τὰ Φῶτα, οὐδ’ ἐγὼ ’ς τὸν ἀγιασμὸν σου.—*Neither thou priest at Epiphany, nor I at thy purification*:—To persons who are at variance with one another; as much as to say, I wish

neither to benefit you, nor to be obliged to you. At Epiphany the priests visit private families, carrying with them holy water; and after blessing the people, they receive in return a voluntary gift, more or less, according to the circumstances of the donors. Purifications are made in general at the beginning of each month.

Οὐδὲ τὴν μύτην σου καὶ σφουγγίσῃ δὲν ξύρει.—*He does not know how to wipe his nose*:—To a simpleton.

Οὐδὲ τοὺς Ἀἰσῶπον ἐπάτησι.—*He has not even handled Æsop*:—To persons who are very ignorant. The ancients considered those as such, who were unacquainted with Æsop's Fables.

Οὐδὲ τρίτος ὤναι, οὐδὲ τέταρτος.—*He is neither third nor fourth*:—To a worthless person,—derived from the answer which the Pythoness made to the Megareans, who, proud of their nobility, went to consult her:—

Ἵμῶς δ' ὁ Μεγαρεὺς, οὐτι τρίτος, οὐτι τέταρτος,
Οὐτι δυνάστατος, οὐτ' ἐν λόγῳ οὐτ' ἐν ἀρεθμῶ.

These lines are found in *Suidas*, under ὤναις ὁ Μεγαρεὺς, in the Scholiast of *Theocr. Idyll. xiv. v. 48*, and *Tzet. Chil. ix. cap. 291, v. 890, and 891*. This last author writes Αἰγῶνις, referring the answer to the inhabitants of Ægium in Achæa, instead of Megara. This oracle passed into a proverb, and there is found in an Epigram of *Callimachus*, upon one Callignotus, who had deserted his mistress, (*Callim. Epig. 26. v. 5 and 6.*) the following lines:

Νῦν δ' ὁ μὲν ἄλλης δὴ θέσται περὶ, τῆς δὲ ταλαίνης
Νέμφης, ὡς Μεγαρίων, οὐ λόγῳ, οὐτ' ἀρεθμῶ.

Οὐτι γιγνῆν (for ὄναι), τὸ στρωμα, αὐτ' ἀρρωστοι, ἢ
τράπεζα.—*Neither the bed, the healthy, nor the*

table, the sick, i. e. receives:—To those who cannot feign, and who cannot keep within the house.

Οὐτι μίλι ἑφάγμεν, οὔτι ἡ καρδία μας πόπτει.—

We have neither eaten honey, nor are our hearts sick with it:—He who is free from guilt, is free also from the stings of conscience.

Οὐτι ὁ πτωχὸς, οὔτι ὁ λόγος του.—*Neither the beggar, nor his word:—i. e. Are good for any thing.*

Οὐχὶ τὰ εἰσερχόμενα, ἀλλὰ τὰ ἔξερχόμενα.—*Not what enters, but what comes out:—This is said to those who are very scrupulous in observing Lent, and who do not on that account sin less with their tongue. The object of it is to remind them, that it is not what one eats that constitutes a sin, but what proceeds out of the mouth. In general, it may be remarked, that religion ought to be in the heart, and in the love which we bear to God and our fellow men, and not in idle ceremonies, which are often nothing more than the mask of hypocrisy. See Matth. c. 15, v. 17, and Mark, c. 7, v. 18.*

Ὁ φρόνιμος ἂν γιλασθῇ, ὁ δὲ ἄλλος δὲν γιλιέται.—*If the wise man be deceived, it is not by a trifle.*

Ὁχιά ἀπὸ τοῦ προσήλιον.—*A viper from basking in the sun:—To those who say what is harsh or bitter. From the ancient proverb: προσηλία ἰχιδνα.*

Ὁχι αὐγὸν, μόνον κόπκον.—*Not an egg, only the yolk:—To those who always repeat the same things.*

Ὁχι ἔλα τὰ πιστώμενα καὶ τραγόσιμα.—*All that flies is not eatable:—To those who promise impossibilities.*

Ὁ χορτασμένος τὸν νηστικὸν δὲν τὸν πιστεύει.—*The full does not believe the hungry:—What an Ancient expresses thus: ἵκαστος ἐκ τῶν ἰδίων κρίνει τὰ ἀλλότρια. See X, under χορτασμένος, &c.*

Ὁ ψιμος υἱὸς μὴ πύριν δὲν θριγγίζει.—*The tardy son reaps not with his father.*

Π

Παλαιὰ ἄλσποῦ 'ς τὴν παγίδα δὲν πιάνεται.—*An old fox is not to be caught in a trap* :—To men of prudence and experience, who are not to be easily over-reached.

Παλαιὸς γάτος ἀγαπᾷ πεντίκια νία.—*An old cat likes young mice* :—This proverb is used with regard to old men, who, notwithstanding their age and decrepitude, attach themselves to young women.

Παλαιὸς ἰχθὺς φίλος δὲν γίνεται.—*An old enemy becomes not a friend*.

Πάν' ἄλλωυ νὰ τὰ πωλήσης.—*Go elsewhere to sell them* :—To those who relate fables, in which no one puts any faith. As if it was said : " You must go into a distant country to make these lies pass." The French say also ; *a beau mentir qui vient de loin*.

Πάντα νὰ 'ν' ἰσπρατηγός μου, βγάξ' ὀκτὰ, καὶ τρέγυ δέκα.—*May my general live for ever ! out of eight he spends ten* :—Of a spendthrift who, exceeding his income, and keeping no order in his house, has the good wishes of those who profit by his profusion.

Παπατρέιχας.—*Running-priest* :—To a man who runs right and left. See the Prolegomena, in modern Greek, of the second book of the *Iliad* ; *Bolissian edition*.

Παπᾶ φαγὶ, καὶ Διάκου βοῦκα.—*Meal of a priest ; mouthful of a deacon* :—To an excellent dish ;

derived from a certain popular opinion, that the higher orders of the priesthood are addicted to good living, of which they only allow a slight participation to the inferior brethren.

Παρηγοριά 'ς τὸν ἄρρωστον ὅσῳ καὶ ξιψυχήσῃ.—*Consolation to the sick, until he expires* :—To those who administer vain consolations.

Πάρ' τὸν ἵνα πτόνα γένῃ ἄλλον.—*Take the one, and beat the other* :—To two persons, of whom the one is as bad as the other.

Πᾶσα πωμπή μὲ τὴν παρηγορίαν τοῦ εἶναι.—*Every opprobrium carries with it consolation* :—To those who seek to justify their own faults, by glossing over their motives ; or to those who find consolation in the attainment of their object.

Παστρεῖν καλὴ Θεοδώρα, καὶ λαδοπεριχυμένη!—*Fine, clean Theodora ! and oil all over !*—To slatternly and awkward women. The word *παστρεῖν*, *cleanliness*, whence *παστρεὺς*, *clean*, is derived from *παστός*, synonymous with *νυμφών*, *marriage-bed*, it being prepared with particular attention.

Παστρεὺς ὅς ἐστιν μὴ κομάντις.—*Clean as a pocket-handkerchief* :—To one who is not neat, and figuratively, to one who has not a clean conscience.

Παχία λόγια.—*Big words* :—To great boasters.

Παχυᾶ κοιλία δὲν ἔχει τὴν πυρίσθη.—*A fat belly did not invent gun-powder* :—That is, he who makes a god of his belly, dulls the edge of his mental powers. The ancients have said :

Γαστήρ παχυᾶ, λεπτόν οὐ εἶναι νοῦν.

Πέντε βόδια, τρία ζευγάρια.—*Five oxen, three pairs* :—Ironically to a man of little intelligence.

Εἰναι μῆνας, ἔξι ἀδράχτια.—*Five months ; six spin-dles* :—Ironically to lazy women. To the same

purport as the popular Scotch song :—*The Weary Fund o' Tow.*

“ I thought my wife would end her life
Before she span her tow.”

The word ἀδελήχτιον, or ἀδελήχτιον, is from ἀνελ-
κτος.

Περὶ ὄνου σκιάς.—*About the shadow of an ass :—To those who raise disputes about nothing. From the story of a law-suit between a muleteer and a traveller respecting the shadow of an ass, which the latter had hired of the former, who alleged that, although he had let the body of the animal, he had not let its shadow, and must have an extra remuneration if it was made use of; treated in a masterly manner, in German, by Wieland.*

Περὶ νεότητος ἀνθρώπου, παρὰ πρόβατα.—*More lamb skins, than sheep skins :—That life is exposed to more dangers during the season of childhood, than in maturity.*

Πρότερον ἔσθην, ἢ ἴσθης ἰσχυρότα.—*Last year it was burnt, and this, it is smelt :—To things which are perceived when it is too late.*

Πίε· πῶτα καὶ εἰ φάγῃ.—*Fall back, that I may eat thee :—To one who will take no trouble for any thing; or, to an easy-tempered man who permits himself to be led by his wife or others. Πῶτα is derived from πίνω, and is also written πῶτα.*

Πες με μὴ σιωπῇ, καὶ εἰ πῶ· καὶ εἰ ἀξίζῃ.—*Tell me with whom you go, that I may tell you your value :—Every one ought to take care with whom he associates, because it is natural to judge of persons by the company they keep.*

Πες το, πες το!—*το κείνους ἵναμι τὴν γυνὰ καὶ δόλιμ.*—*Repeat it! repeat it!—the girl has made*

the old lady consent :—To those who yield at last to importunity. Κορίτσι, from κορίσκιον.

Πῆτα τοῦ δὲν τρώγεις, τί σὲ γινιάζω ἂν παίηται :—*Cake that you eat not, what care you that it is burnt?*—That it is needless to distress ourselves where we are not necessarily concerned.

Πιάσει τὸν τυφλὸν, καὶ ἵσαρί τοῦ τὰ μάτια.—*Seize the blind, and take from him his eyes* :—From him who has nothing, nothing can be taken. According to the expression which *Lucian* has put into the mouth of Menippus, who says to Chiron, when he presses him to pay his fare, οὐκ ἂν λάβῃς παρὰ τοῦ μὴ ἔχοντος.—*From him who has nothing, you can receive nothing.* An expression which is also used sometimes proverbially.

Πισοῦ 'ς τὰ καλῶς λεγμένα, ὡς ἦναι καὶ ἀπ' ἐχθροῦ.—*Listen to what is well said, let it be even from an enemy* :—That one ought not to be obstinate, when one is conscious of being wrong; but, on the contrary, to draw advantage even from the censures of an enemy. *Hesiod* also says, (*Op.* and *D.* v. 295.)

Ἐσθλὸς δ' αὖ περικύβητος, ὅς τ' εἰπὼντι πίθηται.

Πλίου 'σάν τὸ λάδι.—*He floats like oil* :—He throws the blame of his own faults upon others, and always appears innocent himself.

Πόθημ' ἀπ' τὸν τόπον σου, ὡς ἦν καὶ μπαλλωμένον.—*A boot from thy own country, let it be even patched* :—The greater number of those who have not become cosmopolites will agree with this proverb.

Πόθεν εἶναι τὸ κλωνιάκιον; ἀπὸ τοῦτο τὸ δινδράκιον.
—"Whence is this twig?" "From this shrub."

- To disorderly young persons, sprung from parents of the same habits.
- Ποῖος ἔφαγε τὸ μέλι; ὅποιος ἔχει τὴν μυῖαν ἐν τῷ σπιάδιον.—“Who has eaten the honey?” “He that has the fly on his umbrella.”—To persons of a suspicious appearance.
- Ποῖος ἔχει εἰς χεῖράς του τὸ μέλι, καὶ δὲν γλείφει τὰ δάκτυλά του;—Who has honey in his hands, and licks not his fingers?—To those who derive advantage from the trouble which they take in transacting the business of others.
- Ποῖος καλοδανιζέται; ὅποιος καλοπληρόν.—“Who borrows easily?” “He who pays punctually.”
- Πολιμικὸς γὰρ ἰσωμίδιον.—Military for the sake of epaulets:—To those young men who make choice of the military profession, rather for the uniform than for any other thing. The ancients had also the adage: γλυκὺς ἀπείρου πόλεμος.
- Πολλὰ ξεύει ἡ ἀλώπεξ, ὃ δ' ἀνανόχοιρος ἐν καὶ καλίστερον.—Many things knows the fox; but the porcupine one, and better:—To the most cunning; because the porcupine when it sees another animal coming against it, shrinking within itself, erects its quills as a rampart.
- Πολλοὶ ἀποθαμῖνοι κάθονται ἐν τοῦ ἀρρώστου τῷ κεφαλῇ.—Many dead are sitting at the head of the sick:—Many of those who visit a sick person die before him.
- Πολλῶν ἡ πείνη γίνεται διδάσκαλος.—Hunger becomes the teacher of many:—Want often calls into exercise the industry and activity of the poor.
- Πόσος εἶν' ὁ κάβουρας, καὶ πόσον τὸ φαγί του!—How much is the crab! and how much his contents!—To persons who are of no great value.
- Πόσος ὁ ὕψιος σου, καὶ πόσον ἐνυμεν εἶδεις;—How

long thy sleep? and what the length of thy dream?—To those who affect impatience upon any subject.

Πότε κολοκύνθιον, πότε ἰσσεράλεις ἡ αὐρά σου ;—*When has he become a gourd? when has he bent his stem?—To those who, while still in early youth, perversely pursue an irregular course.*

Πότε—μῆλα, πότε—φύλλα.—*Sometimes—apples; sometimes—leaves:—That the fortune of men is not always the same; for, as Simonides has said:*

Οὐδὲν ἐν ἀνθρώποις μίνα χρεῖμα ἱμυίδον αἰεὶ.

Πότε—πῦτα καὶ φλασκί, πότε—πῦτα μοναχῆ.—*Sometimes—cake and bottle; sometimes—cake alone:—In the same sense as the preceding. φλασκί is derived from φιάλη.*

Ποῦ ἄγεις ἔγινε; ἄγω ἔς τὴν πόλιν ἢ ἔῃ ἑφῆσιν, ἄγεις καὶ παρῖν.—*“Where goest thou she-goat?” “I go to the city;” “If they permit thee, thou wilt go farther yet:”—To persons whose forwardness requires checking. Nearly to the same purport as the English proverb;—Give a rogue sufficient rope, and he will hang himself.*

Ποῦ ὑπάγεις κακὴ τύχη; ἔς τοῦ πολυτέχνου τὸν οἶκον.—*“Where goest thou bad fortune?” “To the house of the man of many arts:”—To those who exercise many arts, and, having learned none perfectly, remain always poor.*

Προπατῖ σὰν τὸν πάγουρα.—*He walks as a crab:—That is, His affairs go ill; which is also expressed by one word, παρενοχλεῖται.*

Προσμένα γαμβροί! δέξα σοι ὁ Θεός.—*“Bridegroom, salute!” “May God be blessed!”—To a person who has been kept long in expectation, and whose patience has been put to the proof.*

Προσωποποιημένη ἀεικίνησις.—*Perpetual motion personified*:—To a restless person.

Πταίει ὁ ῥάφτης, καὶ δαίρουσιν τὸν μάγειρον.—*The tailor is in fault, and they beat the cook*:—To punishments which are not inflicted on the real offender; or, as the English say,—*The saddle is not put on the right horse*.

Πιτυριστέρια μὴ λακτίζεις.—*Kick not the spurs*:—This puts us in mind of *σκληρὸν σοι πρὸς κίντρα λακτίζεις* in the *Acts of the Apost.* c. xxvi. v. 14. *Æschylus* also in his *Prometh.* v. 321:

Οὐκ οὐκ, ἔμοιγε χρώμιος διδασκάλῳ

Πρὸς κίντρα κῶλον ἱκτινίς, ὀρῶν ὅτι

• Τραχὺς μόνερχος οὐδ' ὑπὸ πύθονος κρατῶ.

Πτωχὸς καὶ τιμημένος.—*Poor and honest*:—To a man of integrity who, notwithstanding his poverty, is not tempted by a thirst after riches: a poverty which is often a title of honour, when the causes are independent of ourselves; for, as *Antiphanes* has said:

Καλῶς πίνεισθαι μᾶλλον, ἢ πλουτεῖν κακῶς.

Pericles also says, in his funeral oration over those who had fallen in the first year of the Peloponnesian war; (*Thucyd.* Lib. B'. § 40.) καὶ τὸ πίνεισθαι οὐχ ὁμολογεῖν τιτὶ αἰσχρὸν, ἀλλὰ μὴ διαφύγειν ἔργῳ, αἰσχίον.

Πτωχὸς ὅ τι δύναται, πλούσιος ὅ τι θέλει.—*Poor what he can, rich what he will*.

Πυρρῶνιος ἀπερία.—*Pyrrhonic doubt*:—To those who doubt always, and believing nothing to be as it appears, never bring their opinions to any conclusion. From *Pyrrho* the founder of this system of sceptical philosophy.

Πῶς πᾶν κόρρακα τὰ παῖδά σου ; ἴσον πᾶν, μαυρίζου.
—“*Crow, how goes it with thy children ?*” “*The more they grow, the more they blacken !*”—To those who advance in evil as they advance in years.

P

ῥάφτι ξήλων, δουλιὰ νὰ μὴ σοῦ λείψῃ.—*Sew and unsew, that work may never fail you :*—To a person without method, who, before finishing one thing, begins another, and then another, without bringing any one of them to perfection. ξηλόν, from ἔξ and ἅλος.

ῥίχνι πιερμαίς.—*He throws stones :*—Used when one, in conversation, attempts to wound the feelings of another indirectly.

ῥῶτά μιν νὰ εἰ ῥῶτῶ, νὰ πιερῶμιν εἰς κειράς.—*Question me, that I may question you, in order that we may put off the time :*—To triflers, who spend their time in asking idle questions.

Σ

Σὰν ἀστραπή τὸ χεῖρ σου εἰς τοῦ φίλου τὸ πορτάκι.—*His hand flies like lightning into his friend's wallet :*—To those who, under the pretext of friendship, steal the property of their neighbours.

Σὰν ζουρλὸς τὸ στόμα σου.—*As a fool, the drum, i. e. beats :*—To incessant talkers.

Σὰν κηφήνας κιλαδιῦ.—*He warbles like a drone :*—

To braggadocios ;—fellows with bold words, but a " plentiful lack of wit."

Σάν ε' σκύλλος 'ς τὴν πετροβολίαν.—*Like a dog at the throwing of a stone* :—To those who, instead of their real aggressors, wreak their vengeance upon the innocent, as the dog attacks the stone instead of the person who throws it at him.

Σάν τῆς κουκουβάϊας τὸ πωλίον.—*Like the owl-bird* :—Applied to unexpected good fortune. The owl, as we have said elsewhere, (See p. 70.) being a bird of good omen.

Σάν τὰ γευρομένιον 'ς τὴν λάσπην.—*As the pig, to the mire* :—To those who constantly relapse into their old vices.

Σαράντα τ' ἄλογον, κ' ἑξήντα τὸ σαμάριον.—*Forty for the horse, and sixty for the saddle* :—To persons of low extraction and without education, who, having acquired riches by a lucky hit, dress and decorate themselves in a manner unsuitable to their former condition. The author of this proverb condemns, with much humour, the gross vanity of these persons, comparing them to horses of small worth, while he likens their rich dresses to the saddles that are wont to be put upon more valuable animals.

Σὲ παρακαλῶ κ' ἰγὼ κ' ἡ ἐκείφιά μου.—*Both I and my cap pray you* :—Used when a person, half in jest, half in earnest, insists upon one doing a thing which he evinces an unwillingness to do.

Σὲ τὸ λίγω πιστέα, διὰ τὰ ε' ἀκούσ' ἡ νύφη.—*I tell it to you, mother-in-law, that the daughter-in-law may hear it* :—It is sometimes best that children should receive counsel from third parties, and not directly from those with whom the instruction or reproof originates.

Σήμερον ἐκινήσαμεν, καὶ αὔριον, — πότες ἔχομεν; — *To-day we started, and to-morrow, — what day of the month is it? — To those who, having embarked in any undertaking, begin thoughtlessly in the very outset to talk of its completion.*

Σήμερον μὴ τὸν ἀνέμον, καὶ αὔριον μὴ τὸν ἀγούρον. — *To-day with the wind, and to-morrow with the bridegroom: — To those who, by committing absurdities in the vain hope of attaining some desired object, stupidly involve themselves in misfortune. The proverb had its origin among the country people in this way: A silly young woman was in the habit of annoying her mother by saying to her: "Mother, I want a husband, how long will you keep me unmarried?" The poor mother, wearied by her folly, said to her one day: "Go to the balcony, and if you sleep there all night with only your shift on, to-morrow you shall have a proposal from a young gallant." The simple girl, who took the joke in earnest, failed not to do as she was directed, and while trembling with cold overnight, she kept muttering to herself these words: "To-day with the wind, but to-morrow with the husband." In consequence of this indiscretion she caught a pleurisy, of which she died. The Greek word ἀγούρος, *unseasonable*, is the name by which the peasants designate a *bridegroom*, in reference to the early age at which they marry their children, which is truly *out of season*. In the same way the ancients called a young man before the age of marrying, ἄνερος πρὸς γάμον. The word ἀγώριον, or ἀγόριον, *boy*, is derived from the same source.*

Συμὰ εἰς ἀμπέλιν φύττει, συμὰ εἰς χώραν παρσίνα. — *Plant near a vineyard, reside near a town: —*

It is of importance, not to separate one's self from the community.

Σιμὰ ἴς τὰ ζηλιούμενα καὶ ἡ κακία.—Where there is ought to be envied, wickedness is hard by :—To those who speak evil of virtuous actions.

Σιωπᾷ, λύκον εἶδεν.—He is speechless, he has seen a wolf :—To persons rendered stupid by fear. Theocr. Idyll. δ'. v. 22, says also :

Οὐ φθιγγῇ ; λύκον εἶδες,——

where his Scholiast observes : ἔτι παρὰ οἱ ὀφθίντις ἄφρων ὑπὸ λύκου, δοκεῖσιν φθονεῖν γίνεσθαι.

Σκαμνιοῦ ποδάριον ἱστία· κερνίστινον ᾗ τὸν πόπον.—The foot of the chair has fallen ; in its place put one of cornel-wood :—Used when an unpopular man has quitted office, and is succeeded by another more agreeable to the public.

Σκυλλία ὑλακτοῦν, ὀδοιπόροι πικροῦν.—The dogs are barking, travellers are passing :—To certain signs.

Σκύλλος ὅταν κακομάθῃ εἰς τὸ μακιλλεῖον, ἢ τὸν σκύλλον νὰ σκοτώσῃς, ἢ τὸ μακιλλεῖον νὰ κατιδαφίῃς.—When a dog has learned bad habits in the shambles, either kill the dog, or throw down the shambles :—Used to denote the incurable nature of evil habits.

Σπασμὸς γλῶσσης.—Rusted tongue :—To those who say cutting things. In English : An ill-scraped tongue.

Σπάρτην ἱλαχίς, Σπάρτην κόσμι.—Sparta has been your lot, Sparta adorn :—This ancient proverb is used to signify that we should prefer the interests of our native place to those of every other, when we have any thing beneficial at our disposal.

Στάξ ἡ μύτη σου γαμβρίζ.—Ἄπὸ τὸν χειμῶνα.—“Son-in-law, your nose drops ;” “It is from the winter :”

—To those who make specious excuses for their bad habits.

Στίσεις ἀποράτων.—Privation of things not experienced :—To a privation which is not much felt. From the sentiment of *Thucyd.* B. § 44 : καὶ λύπη οὐχ ὥς ἂν τις μὴ περισσεύμενος ἀγαθῶν στίσσηται, ἀλλ' οὗ ἂν ἰσᾶς γινόμενος ἀφαιρεθείη. *Xenoph.* also, *Cyr.* vii, says something similar : οὐ γὰρ τὸ μὴ λαβεῖν τ' ἀγαθὰ, οὐτὼ χαλεπὸν, ὥς τιε τὸ λαβόντα στερηθῆναι λαμπρόν. and *Isidor.* *Ep.* 5, 14th καὶ οὕτω λυπῶ τὸ μὴ ποιεῖν, ὡς τὸ ἀποστερηθῆναι στίσεις. *Liban.* *Orat.* 82nd C. λυπῶ γὰρ οὐ τὸ μὴ γίνεσθαι τῶν χρηστῶν ὡς ἡ μετὰ τὴν πύξιν στίσεις.

τῆς χότρης τύχην.—To pot luck :—i. e. To a family dinner.

τὸ καλᾶθι δὲν χωρῶ, κ' ἴταν κοιμᾶται δὲν τρώγει.—He cannot be contained in a basket, and, when he sleeps, he does not eat :—Ironically, when a person is praised who has no real merit.

τὸ κερύει τὴν ἑχμ.—He shuts her up in a walnut :—Meaning, he is jealous of his wife.

τὸ παλιοπάπουσό μου τὸ γράφω.—I write that on my old shoe :—Meaning, I don't value what you say to me.

τὸ σπασμένο τὸ σακκί, δίλεις βάλλει, δίλεις μή.—Into a holed sack, it is indifferent whether you put in, or not :—It is needless to give to a spendthrift.

τοῦ κουφῶ τὴν θύραν, δίλεις βάρει, δίλεις μή.—At a deaf man's door, it is all one whether you knock or not :—Otherwise : τὸ τοῦ κουφῶ τὴν θύραν, πέντα πιντακόσια.—At a deaf man's door, knock five hundred times :—To those who are constantly striving after impossibilities.

Στραβὸς βελόνι ἐγύρει μίση ἔς τὸν ἀχυρῶνα, καὶ ὁ κουλ-
λοχίρας ἱκαμὶ καλῶς νὰ τὸ βάλῃ.—*The blind man*
sought for a needle in a straw loft, and the man
with a lame hand made a basket to put it in :—
To men of gross stupidity.

Ἐν τῶν ἁμαρτωλῶν τὴν χώραν ἄδικος κρίσις καθίζει.—
In the land of sinners the unjust sits in judgment.

Συγχώρησέ με Κυρ' ἀγιάδα.—*I beg your pardon*
*Madam Cow :—*To a person who mistakes one for
another. A French gentleman, of an absent turn
of mind, was passing along a public street, when a
cow came up behind him, whose shadow caught
his eye; mistaking it for that of a lady, he con-
ceived himself acting unpolitely in walking before
her, and turning round he made a graceful bow,
saying : " Beg your pardon, Madam ;" and hence
the proverb.

Συκίνη ἱσικουρία.—*Fig-tree help :—*Assistance which
is feeble and of little avail; the wood of the fig-
tree being weak and brittle.

Σύμπα γρηὰ τὸ μονοδαύλιον, ἴσως νά λθῇ τὸ τριδαύλιον.
—*With one light in all, old woman, till the chan-*
*delier with three lights come :—*It is proper that
one should be content with small things, until di-
ligence and good conduct have provided the means
of more ample accommodation.

Συνάγει τοῦ Ὀκνου τὴν δάμην.—*He spins the rope*
*of Ocnus :—*Speaking of one who employs him-
self on a work that will yield him no profit. Oc-
nus was a rope-maker, whose ropes were chewed
by an ass as fast as they were made.

Σὺν Ἀθηνᾷ καὶ χεῖρα κίνη.—*With Minerva, move*
*also thy hand :—*We ought not wholly to rely
upon others, but ought also to exert ourselves a lit-
tle, to attain the object of pursuit.

Συνήθειαι καὶ γίνεσθαι, δὲν ἀπογίνεσθαι.—*What has become a custom, is not easily got rid of:—It is difficult to change old habits.*

Σύντακτι, καθὼς ἤξεις.—*In your own way, God-father:—To those who interpret in the wrong way advice upon economy.* This proverb is opposed to that which we have given p. 33, Εἰς δύο σ. The history of it is this: A miser entertaining him who had stood god-father to his child, placed olives upon the table among other eatables. The guest made only one mouthful of each, notwithstanding their size; which the miser observing, said: "In two or three, friend, the olive." Upon which the guest, instead of cutting the olive into two or three parts as the miser meant, began to put them into his mouth by two and three at a time. The miser seeing the rapid disappearance of his olives, hastily said, σύντακτι, καθὼς ἤξεις.

Σὺ περιγίλας δώδεκα, καὶ οὐ τριανταεῖς.—*You laugh at a dozen, and three dozen at you:—To those who, though fit objects of laughter themselves, attempt to turn others into ridicule.*

Σύρις ὁ λαγὸς τὸν λείοντα μὲ χρυσοῦν ῥάμμα.—*The hare draws the lion with a gold thread:—To venal rulers.*

Σχοινί, λουρί.—*A string, a strap:—To persons of interminable loquacity.*

T

Τὸ ἀγκίστρι πατάσκει μὲ τὸ γίμν.—*He swallowed the fish-hook along with the bait:—The ancients used*

the same proverb thus : ἀγαστρον μετὰ τῆς κα-
ρίδος καταπίνουν. The French say also : Avaler
l'amorce et l'hameçon.

Τὰ δικά μὰς τῶν γειτόνων.—Our faults, those of our
neighbours :—As the English adage : To measure
another person's corn by our own bushel.

Τὰ δικά σου ἀμπέλια φράζει, καὶ τὰ ξένα μὴ γυρίνης.
—Fence your own vineyards, and covet not those
of others.

Τὰ δύο πόδια εἰς ἓν ὑπόδημα.—Both feet in one boot :
—To those who, being supremely hurried, encounter
impediments in consequence of their eagerness.

Τὰ ἔξοδα τοῦ γάμου μας ἡ νόμος δὲν εἰς ἀχρίζω.—
The bride is not worth the expense of our nup-
tials :—When a man has taken much trouble to
obtain that which, after all, is not worth his pains.

Ταῖς Καλαβρίζαις ὁμοιάζεις.—You are like the Ca-
labrian girls :—That is, “ You make your own
eulogy ;” because it is said that in this province of
Magna Græcia, the young girls have a particular
propensity to boast of their beauty.

Τὰ πλεῖν ; χάνεις τὰ χρεωστικὰ ; πληρώνεις.—
Do you treat ? you lose it ; do you owe ? you pay :
—To those who hope to mollify their creditors by
giving them entertainments, but who, when the
day of payment arrives, find their demands una-
bated.

Τ' ἄλογον τοῦ χαρίζοντος τὰ δόντα μὴ τὸ βλέπης.—
A given horse, look not at his teeth.

Τ' ἄλογον τὸ πληγωμένον, ὡς ἰδῇ τὴν σέλλαν, τρέμει.—
The wounded horse, as soon as he sees the sad-
dle, trembles :—To a man, who seeing an object
that recalls to his mind the sufferings he has for-
merly endured, shrinks in terror.

Τὰ μικρὰ δὲν ἤθελες, τὰ μεγάλα γέρεως, γέριζε τὸν χειρόμυλον.—*You would not the little; you sought the great; turn the hand-mill!*—To those who, abandon things suitable to their capacity, and by aiming at what is above it, come at last to the lowest employments.

Ταντάλου δίψα.—*Thirst of Tantalus* :—An ancient proverb, to express desires which will never be satisfied. It is regarding this thirst of Tantalus that *Homer* says in the *Odyssey*, xi, v. 581 :

Καὶ φῆν Τάνταλον εἰσιῶδον, χαλίπ' ἄλγι' ἔχοντα,
'Εσταότ' ἐν λίμνῃ· ἡ δὲ προσίπλαζε γυνίῳ·
Στυγτο δὲ διψάων, πείνῳ δ' αὖν ἔχεν ἰλίσθαι.

Τὰ παῖδιά τρώγουσι τὰ μήλα, καὶ ἐγγίροντες μυνδιάζουσι.—*The children eat the apples, and the parents' teeth are on edge* :—That parents are often punished for the disorderly conduct of their children.

Τὰ ἐπιθύμεις, τὰ ὕρις.—*You desired them; you have found them* :—To a person who, having sought and obtained a thing, finds it attended by evils upon which he had not calculated. So says also *Theocr. Idyll. i. v. 17*.

———— ἔχεις πάλαι ὦν ἐπιθύμεις.

Τὰ πολλὰ τιμοῦν τὸν ἄνδρα, καὶ ὀλίγα τὴν γυναῖκα.
—*Many things make the honour of the man; few, that of the woman* :—Modesty, economy, and silence adorn a woman. If after τὰ πολλὰ, is understood the word λόγια, instead of πράγματα, then the meaning is : *Many words honour the man,*

and few the woman :—It may not be unacceptable to young ladies to introduce here the sentiment of Menander, regarding the powerful attraction of their silence.

Θυγάτηρ ἐπίγαμος, καὶ ὅλως μηδὲν λαλῇ,
Διὰ τοῦ σιωπᾶν πλείστα περὶ αὐτῆς λίγει.

Τ' ἀργύριόν (or τὸν παρᾶ) μου ἴδωκα, καὶ εἰ φάγω
δίδω.—*My money (or my penny) I have given ;
to eat thee I resolve* :—To one who is unwilling
to lose the benefit of a thing for which he has
paid his money. The story is, that a man intend-
ing to buy some cheese, took by mistake soap in
the place of it. Having discovered his error, he
uttered the above words, and began coolly to de-
vour his purchase.

Τ' ἄσπρα τὰ δίδωι ὁ ἄνθρωπος διὰ τὴν μαύρ' ἡμέραν.—
The man wants the money for the black day :—
In the same sense as the English proverb : *To lay
up stores against a rainy day*. The word ἄσπρος,
in the signification of *white*, may be derived from
ἀσπίλος, and the substantive, ἄσπρον, a *farthing*,
from ἀσσάριον. The plural, ἄσπρα, is used for *mo-
ney* in general.

Τὰ στρογγύλα μας παραθύρια, τὰ χρευσὰ φλωριά τὰ
σιάζουν.—*The golden zechins straighten our crook-
ed windows* :—Money covers many defects.

Τὰ σῦκα—μῆλα, καὶ τὰ μῆλα—σῦκα.—*The figs—
apples, and the apples—figs* :—To a skilful orator,
who can represent matters as he chooses, and
“make the worse appear the better reason.”

Ταύριος τυρός.—*Ox-milk cheese* :—To well-meaning
persons who, endeavouring to discover the causes of

the repulses which they sometimes meet with, are led by their inexperience and simplicity into real blunders. A peasant of Bearn, having occasion to visit Paris soon after the accession of Henry the Fourth to the throne, brought, as a gift to his royal countryman, some cow-milk cheese, of a kind for which the king had in his early youth a particular fondness. Being refused admittance, and rudely driven from the gate by the porter, who jeered at his rustic simplicity, the poor man withdrew much disconcerted, and strolled about for some time under the windows of the palace, absorbed in conjectures as to the cause of his disappointment. The king having recognized the costume of his native province, sent for him, and the delighted Bearnese presenting himself, deposited his simple offering, with much amiable clownishness, at his sovereign's feet, saying, that he had brought his majesty some ox-milk cheese. When Henry, puzzled and amused, inquired his meaning, he related the circumstances of his bad reception, adding, that as he had been derided and beaten on stating his errand, he had hoped to avoid offending in future by denominating his humble-present, *Ox-milk cheese*.

Τὰ φέρι ἢ ὥρα, χρόνος δὲν τὰ φέρι.—*An hour brings what a year brings not :—An hour often brings forth events, which have not been witnessed for years.*

Τὰ, ὡς δὲν θίλεις, γίνονται, θίλει τα, καὶ ὡς γίνονται.
—*Things which happen as you do not wish ; wish them even as they happen.*

Τὴν ἀλωποῦ δὲν τὴν ἰχώρειν ἢ τεύρα της, ἴουρεν καὶ καλεπύνθιν.—*The hole could not contain the fox ; yet she drew along with her a gourd :—To those*

who, while they have not sufficient for their own wants, pretend to patronise others.

Τὴν ἄλωπον ἐπρόσταξαν, καὶ αὐτὴ ἐπρόσταξε τὴν οὐρανόν της.—*They have ordered the fox, and she has ordered her tail*:—To those servants who, by laziness, or the assumption of consequence, transfer the orders of their masters to the inferior domestics, instead of executing them in person.

Τὴν γίδαυ τὴν δαίρει τὸ χαλάζιον, αὐτὴ δὲ τὴν οὐρανόν της τὸν ἀνέφορον.—*The hail beats the goat, and she keeps her tail high*:—To those haughty persons who, notwithstanding all they suffer, abate not their pride.

Τὴν Γύπτισσα τὴν Ἰαμαν βασίλισσα, καὶ αὐτὴ τὸ, φαλάλα φαλάλα.—*They have made a Gipsy Queen; and she, fal lal la*:—To the inveteracy of old habits.

Τὴν ἱσθῆνά της εἰς τὸ θυλάκιόν σου.—*He put her gown in his pocket*:—To extreme absence of mind. In a city of Asia Minor, (Philadelphia, if I mistake not,) a French traveller of great merit, but well known for this absence of mind, happened to be in a numerous and brilliant company, where he attracted the attention of every one, as much by his agreeable conversation, as from the curiosity which he had excited in the inhabitants. A young lady, dressed in white, in order that she might hear him better, took a place beside him, and having moved with much rapidity, the trimming of her gown brushed against the worthy absent man, who perceiving something white, and imagining it to be his shirt, began, with much shame and confusion, by little and little to draw the dress into his pocket; until at last, the young lady cried out, in alarm; "What

are you doing, Sir?" This incident, which very much amused the parties present, gave rise to the proverb.

Τὴν νύκτα λαμπρὸς, τὴν ἡμέραν σκοτεινός.—*In the night, brilliant; in the day, obscure*:—To those who, among the ignorant, are considered learned, and among the learned, ignorant.

Τῆς γεῆρας τὸν ἱσταινὸν ἀνέφερος τὸν δαίχυν.—*The ascent shews the praise of the old woman*:—By proof, we learn the value of persons, and how far the praise bestowed upon them is just.

Τῆς ἰλαίας τὸ μίση, καὶ τοῦ καρυδίου τὸ ἔξω.—*The interior of the olive, and the exterior of the nut*:—To those who make presents of things which are of no use to themselves.

Τῆς νυκτὸς τὰ καμώματα τὰ βλέπει ἡμέρα καὶ γελᾷ.—*The day beholds the deeds of the night, and laughs*:—Every thing, in order to be perfect, must be done in its proper season.

Τῆς Πηνελόπης τὸ πανί.—*Penelope's web*:—To those who delude others by exciting hopes which they have no intention of gratifying. The word πανί, is from πῆνος.

Τῆς φακῆς τὸν μῦθον λέγει.—*He relates the fable of the lentil*:—To those who eulogize trifles.

Τί ἰδωκεν ὁ Θεὸς, καὶ τί νὰ ἱσάξη ὁ Χάρης;—*What has God given, and what may Charon take?*—To very poor persons who have nothing to lose.

Τί ἔχεις Παῦλι; ὃ τι εἶχον πάντα!—"What hast thou, Paul?" "That which I had always!"—To those who are always unhappy.

Τί θὶς τὰ χίλια πέρπια, καὶ κακοῖδη γυναικα; τὰ χίλια πέρπια πρετοῦν, καὶ ἡ κακοῖδη ἀπομένει!—*Why choose you a thousand zechins, and an ugly*

wife? the thousand zechins fly away, and the ugly wife remains!—Instead of *κακοῦδην* by putting *κακοῦσθην*, ill-brought-up, the sense perhaps would not be the worse. To the same purport with this proverb, is also the following sentence of the comic poet *Philippides*:

Δις χερσὶν γυναῖκα ἴγνημας, ἀλλὰ πλουσίαν.
Κάθιδ' ἀνδῶς, ἡδίως μασώμενος.

Τί δις τὸ χερσὶ ἀγγυῶν, καὶ νὰ φτῆς τὸ αἷμα μέσα!
—Why do you wish for the golden vessel, when it is only to spit blood into it!—To a ridiculous and misplaced love of magnificence.

Τίμα τὸν χωριάτην, διὰ νὰ ἐκβάλῃ τὸν λαιμὸν του.—
Honour the peasant that he may stretch out his neck:—To those who, being ignorant, and without knowledge of the world, have their heads turned with joy when they receive even ironical praise; not being competent to judge how little it is suited to their merits.

Τίνα δίδουν, καὶ δὲν παίρει; τίνα δαίρουν, καὶ δὲν φύγει;
—To whom give they, and he takes not? whom beat they, and he flies not?—To those who receive, as well as do, the things most advantageous to themselves.

Τί ξιύρει ὁ βλάχος, τί εἶναι τὸ σφουγγάριον!—What does a Wallachian know what a sponge-cake is!
—To a person who, on account of his inexperience and ignorance, is an incompetent judge.

Τί σὲ λίσου κασιδιάρη; μαργαριταρίνα σκούφια!—
“What is wanting to you, man with the ring-worm?” “A pearl-cap!”—To persons who, while possessed of little inherent merit, wish for brilliant dresses and external ornaments.

Τὸ ἀγώγιον ἔξυπνάει τὸν ἀγωγιάτην.—The cart-load

*awakes the carrier :—*Every one is animated to labour by the prospect of reward.

Τὸ αἷμα νερὸν διὲν γίνεσθαι.—*Blood becomes not water :—*To those who are assisted by their relations, after being some time neglected.

Τὸ ἀκίνητον νερὸν βρωμαί.—*Stagnant water stinks :—*To the injurious consequences of laziness. The word νερὸν comes from νερεῖν, *damp*.

Τὸ ἄλογον ὑπεκάρτω τοῦ ἀγωγίου τοῦ ψοφᾶν.—*The horse breaks down under his load :—*To persons who overstrain themselves, from a sense of duty; and, to those who suffer every thing for gain.

Τὸ ἀπιδίον ὑπὸ τὴν ἀπιδίαν πίπτει.—*The pear falls under the pear-tree :—*To children whose conduct and manners, answer to those of their family. The Germans say also : *Der apfel fällt nicht weit vom stamme*.

Τὸ αὔριον ἔω μερίμναι.—*To-morrow, out of our care :—*That is, one ought to content himself with what he has, and not trouble himself about the future; for, in the words of *Herod. Lib. I. § 65*. ἐν τῇ γὰρ ἀσθενητῇ φύσει οὐκ ἐνὶν ἄρα τὸ μίλλος γίνεσθαι ἀποτρέπτειν. *Matth. ch. vi, v. 34*, says also : Μὴ οὖν μεριμνήσῃτε εἰς τὴν αὔριον. Racine has the same sentiment in view, in this passage :

Tant de prudence entraîne trop de soin :
Je ne sais pas prévoir les malheurs de si loin.

I cannot say, however, that I was in the same humour of indifference to the future when I began, in the following terms, to parody an Ode of *Chrestopoulos* :

833—838

Ὅχι μόνον ἱλαρίζω,
Ἄλλ' ἅμα καὶ πασχίζω,
Τῆς τύχης ἀλλαγὴν.

Τὸ σήμερον ἀφίνω,
Καὶ τ' αὔριον προπερίνω,
Ἵ τοῦ νοῦ μου τὴν βεβήν.

Τὸ γοργὸν καὶ χάριν ἔχει.— *Quickness has also its grace* :—In the same meaning as the English say, “ A favour done quickly, is twice done.” In an Epigram in the Anthology, the sentiment is thus expressed : ὡκυῖαι χάριτις γλυπύττεται.

Τὸ γουδί τὰ γουδοχίρι.— *The mortar, the pestle* :—To those who repeat always the same thing. Γουδί from ἰγδιον.

Τὸ δένδρον μὴ μίαν πτελισιὰν δὴν κόψνται.— *The tree is not felled with one stroke* :—In the German : Mit einem hiebe fällt man keinen baum.

Τὸ εὐθηνὲν κείας τὰ σκυλλιά τὰ τρώγουν.— *Cheap meat, the dogs eat it* :—To misers who always seek cheap articles, even though of inferior quality.

Τὸ ζωμίον ζημίαν δὴν κέρνει.— *The sauce does no harm* :—It is better that there should be something superfluous than deficient.

Τὸ θέρος ἱψαλλεις, τὸν χειμῶνα χέριμι.— *In summer you sung, in winter you may dance* :—To those who, instead of devoting their youth to intellectual and moral improvement, and their prime of life to honest industry, have spent both in vain and foolish amusements, and find themselves, at the approach of old age, beset by helpless poverty and want. The proverb is borrowed from the 134th fable of Æsop.

Τοιοῦτος φίλος, τοιαύτη πῆτα.— *As is the friend, so*

is the cake :—To those who have been rewarded to the amount of their desert.

Τὸ καλὸ ἀγρὶ βυζαίνει διὰ μανάδας, τὸ κακὸ οὐτὶ τὴν μάνα του. *The good lamb sucks two mothers, the bad not even its own :—Addressed to good or bad children.*

Τὸ καλὸν ἀπιδίον, γευρεύειν τῷ φαγι.—*A hog has eaten the fine pear :—Employed when a beautiful and accomplished lady has become the wife of a low and worthless husband.*

Τὸ καλὸν δένδρον, ὅσον αὐξάνει, τόσον πλαταίνει ὁ ἵσκιός του.—*The more the good tree grows, the more shade does it afford :—To persons of a good and generous disposition who, the richer they become, diffuse more abundantly the fruits of their beneficence.*

Τὸ καλὸ τὸ παλλικέρι, ξέρει π' ἄλλο μονοπάτι.—*The brave warrior knows also another path :—To a man who never wants resources. The word παλλικέρι comes from πᾶλλα, and πάρα.*

Τὸ κέρδος δὲν ὑφραίνει, ὅσον ἡ ζημία λυπῷ.—*Gain does not delight so much as loss grieves :—Which Libanius expresses thus : Πίφυνται ἄνθρωποι οὐχ οὕτως ὑφραίνεσθαι κερδαίνων, ὥς ἀλγύνειν ζημιούμενοι.*

Τὸ κρέας μὲν τὰ κόκκαλα πωλεῖται.—*Meat is sold with bones :—To those who selfishly wish to select for themselves what is best, and to leave to others what is bad. The English say : "He that buys meat, buys bones; and he that buys land, buys stones." In every thing there is some alloy.*

Τὸ κρέας τῶν ἑσθ' εἰς μίαν χύτραν δὲν βράζει.—*Their meat does not boil in one pot :—To persons who irreconcilably hate each other.*

Τὸ πρυφὸν μακραίνει, καὶ εἰς τὸ φανερὸν ἐκβαίνει.—*The secret grows long, and at last springs up into*

the light:—This comparison of a secret to a plant making its way from the seed till it rise above the surface of the soil, is admirable for its beauty and justice. The ancients said in like manner: Οὐδὶ κρυπτόν, ὃ οὐ φανερόν γινήσεται.

Τὸ μέγα πλοῖον ἔχει καὶ μεγάλους κινδύνους.—*The great ship has also great dangers*:—The higher in station, the more exposed to danger.

Τὸ μεγάλο ψάρι τρώγει τὸ μικρόν.—*The great fish eats the little one.*

Τ' ὁματίων τοῦ νοικοκύρη τροφή τ' ἀλόγου.—*The master's eye is the food of the horse*:—The master's affairs go on more prosperously under his immediate inspection, than when left to the management of servants.

Τὸν ἀγαπᾷς; μὴ δάνιζι· καὶ τὸν ποθεῖς; μὴ σύχναζι.—*Do you love him? don't lend him; and do you long for him? don't go too often to see him*:—Do not lend money to one whom you love, for if he does not pay you, he will cause you much pain; and do not go too often to see one whose company you desired, lest your visits become tiresome to him.

Τὸν ἀγαπᾷς; περιῦριζι· καὶ τὸν μισεῖς; χαιρεῖται.—*Do you love him? reprove him; and do you hate him? salute him*:—i. e. If you have a friend, admonish him when in fault; if you have an enemy, treat him with outward civility.

Τὸν ἐκ τοῦ γραμμῆς κινεῖ λίθον.—*He moves the pawn from the (sacred) line*:—ισραῆς, sacred, being understood. Meaning, he makes every effort to accomplish a certain object. The proverb is found also in *Theocr. Idyll. ε'. v. 18.* where his *Scholiast* observes, that it is a metaphor taken from those who play at a game called *Ζατρίκιον*, in which they

move the king (placed on the sacred line) when all the other resources of the game are exhausted, as the only hope of victory.

Τὸν διασπέναν καμμάτια, καὶ ἔχει θύρας.—*Crumbs to the beggar, and not doors.*

Τὸν εἶδεν ὁ Θεὸς ἀπὸ τῆς ποσειδέστερας.—*God has seen him through a sieve-hole :—Tauntingly, to persons of lofty expectations, who sink into insignificance.*

Τὸν ἐκρέμασαν πὰ χουλιάρια.—*They have hung the spoons upon him :—For a person who comes too late to dinner, so that, the rest having eaten up every thing, he finds nothing but empty dishes.*

Τὸν θίλοντα βεῖν ἔλαυν.—*Pursue the willing heifer :—i. e. Love her who loves you, and do not forsake her who encourages you, to pursue one who shuns you. Which Theocr. Idyll. id. v. 75, makes Polyphemus say, when seeking to console himself for his unrequited love of Galatea, thus :*

Τὰν παραιοῖσαν ἄμιλγ᾽ εἰ τὸν φύγοντα δῶκεις ;

Τὸν λίσυι τὸ λογγιόλιον.—*He has lost the gusset of his shirt :—To a person of a weak and shallow mind. English : "He wants twopence of the shilling."*

Τὸν λύκον βλέπομεν, καὶ τὴν ἰαλὴν γυριόμεν.—*We see the wolf, and we trace his footsteps :—To those who feign ; also to things that are evident.*

Τὸν λύκον τὸν ἐκούρειαν αὐτὸς δ' ἔλεγε, πὰν τὰ πρέτα.—*They were clipping the wolf, and he said, the sheep are gone :—To those on whose bad dispositions misfortune makes no change. Πρέτα, which signified sheep of a certain age, is by the peasants used for πρέβητα.*

Τὸν Μάην μὴ γοῦναν, καὶ τὸν Αὔγουστον μὴ πάπαν.—

May with fur, and August with a mantle :—To those who pretend that their health is delicate, in order to render themselves the more interesting.

Τὸν ξένον ἐν τῇ οἰκίᾳ σου ὡς μάρτυρα τὸν ἰχθῦος.—*A stranger in the house, you have him as a witness :*

—*When strangers are with you, it is wise to act with studied propriety, lest they find something to say to your prejudice.*

Τὸν σκύλλον ἄχυρα, καὶ τὸν γάδρον κόπκαλα.—*To the dog, straw ; and to the ass, bones :—Applied to what is absurd.*

Τὸν σκύλλον πάμιν σύντεχον, καὶ τὸ ῥαβδί σου βάστα.—*Make the dog your companion, but hold fast your staff.*

Τὸν εὐρίλλον καὶ χωριάτην, ξίνει πόνοι τὸν γηράζου.—*Care about others makes the fool and clown grow old :—To those who, equally foolish and envious, torment themselves on account of the prosperity of others.*

Τὸ παιδίον ἂν δὴν κλαύσῃ, βυζίον δὴν τὸ δίδουν.—*If the child does not cry, they give him no suck :—In like manner, if a person has need of help and does not ask for it, he will probably expect it in vain ; a truth which is thus expressed in Matth. vii, 7. προύτι, καὶ ἀντηγήσεται ὑμῖν.*

Τὸ παιδίον δὴν ἰδᾶμεν, καὶ Ἰωάννην τ' ἀνομάσαμεν.—*We have not seen the child, and we have called him John :—To those who confidently speculate upon uncertainties.*

Τὸ παξιμάδι εἶναι βεγγυμένο ;—*Is the biscuit steeped ? —To a lazy person, from the fable told of one who was dying of hunger, and whom they were in the act of carrying to his tomb ; some one came forward and offered him a biscuit, but asking if it was*

steeped, and receiving an answer in the negative, he said, "don't stop then, but carry me to my tomb."

Τὸ πολὺ ἐγκόνη.—*Too much blows up* :—Talkativeness is tiresome.

Τὸ πονηρὸν πωλίον καὶ ἀπὸ τὰ δύο πόδια πίνονται.—*A sly bird is often caught by the two feet* :—The wicked, who plot against others, frequently fall themselves into unavoidable calamities.

Τὸ πρόβατον ἀπὸ τὸ κλισίον τοῦ πρίμαται.—*The sheep hangs by its own taper limbs* :—To those who suffer by their own desire. Κλισίον is the name vulgarly given to that quarter of the thigh of a sheep which gradually inclines or tapers into the slender and bony part of the limb ; very probably from κλίσις, inclination. This gives a meaning to the original which it is impossible to exhibit in the translation, and upon which the proverb chiefly depends.

Τὸ πρόβατον ἔξω τῆς κοπῆς, τὸ τρώγει ὁ λύκος.—*The sheep out of the flock, the wolf eats it* :—Those who separate themselves from the community are exposed to much danger and suffering.

Τόσον γρηὰ μὴ τὸ βρεγμίνεν, ὅσον καὶ μὴ τὸ μουσκεύειν.—*As much, old woman, with drenching as with steeping* :—To things indifferent. Μουσκέω from μωσχύνω.

Τὸ σταμνίον πολλάκις εἰς τὴν βρύσην, καὶ μίαν ὄχι.—*The pitcher (goes) often to the fountain, and once not* :—Good fortune does not always continue.

Τὸ σπασθὲν ξύλον ἢ ἐστὶ τὸ ἐσιάζει.—*The hearth straightens the crooked wood* :—Punishment corrects the disorderly.

Τοῦ ἀκριβοῦς τὸ ἔχειν, εἰς χαρηνόπου χίρια.—*The*

wealth of a miser in the hands of a prodigal :—
The miser has often a spendthrift for his heir.

Τοῦ βλάχου ἂν δὴν τοῦ ἱπάρου τὸ σκιαδίου, δὴν πλη-
 ρόνι τὸ τιλωννιον.—*If they don't take the umbrella*
from the rustic, he will not pay toll :—To persons
of rude and clownish manners who do nothing they
are desired without compulsion.

Τοῦ ἱκέτη κοντόν.—*He has been cut short :—To a*
person of weak capacity.

Τοῦ παύου καιροῦ τὰ νίφη, ἄλλ' ἱπάνω, ἄλλα κάτω.
 —*The clouds of bad weather, some are high, some*
low :—To troubles and disorders.

Τοῦ καλοῦ ἀνδρὸς τ' ἀλιύριον λαλαγκῖται καὶ κολ-
 λοῦραι.—*The flour of a good husband becomes*
pastry and cake :—To expensive wives who have
simple husbands.

Τοῦ κλέπτου καὶ τοῦ δυναστού καθίνας τοὺς χρεω-
 στάς.—*To the thief and the man in power, every*
one has debts.

Τοῦ ὄνου μῦθον ἔλεγαν, καὶ αὐτὸς τ' αὐτία του ἱπά-
 ραξι.—*They told a fable to an ass, and he shook*
his ears :—To a stupid person.

Τοῦ παιδιοῦ κοιλία κοφίνι, καὶ τρελὸς ὁ ποῦ τοῦ δίνι.—
The child's belly is a basket, and he is a fool who
gives to him :—The desires of children are fre-
quently improper, and ought not to be satisfied
when they are misplaced or immoderate.

Τοῦ πατρὸς εἶραι τὸ παιδίον.—*He is a child of his*
father :—To those who are recognised from their
inheriting the virtues or vices of their parents.
 English : *He is a chip of the old block.*

Τὸ ὑπόδημα εἰς τὸ πόδιον, καὶ ὄχι τὸ πόδιον εἰς τὸ ὑπό-
 δημα.—*The boot to the foot, and not the foot to*
the boot :—Applied to things that are ill adjusted.

Τοῦ πωλιῶ τὸ γάλα.—*The milk of a bird :—To*

those who are singularly fortunate ; also to whatever is rare.

Τούτ' ἡ πῦτα καὶ ἡ κανάτα, μ' ἱκαμαν μὲ τίτοιαν ἀρμάτα.—*This cake and this cask, have dressed me in this costume :—i. e. Have clothed me in rags.*
'Αρμάτα, used here in ridicule, signifies properly an elegant dress.

Τοῦ φρονίμου νόημα, καὶ τοῦ βλάχου σφύρισμα.—*A sign to the wise, and a whistle to the rustic :—*

To persons of quick apprehension, or the reverse.

Τοῦ Χάρου νερὸν κουβαλῶ.—*He carries water to Charon :—To one who is always sickly.*

Τοῦ Χωριάτη τὸ σχοινὶ δὲν σάνει, πλὴν διπλοῦν περισεύει.—*Single, the clown's rope is not long enough, double, it is too long.*

Τὸ φιδί, εἰ δὲν φάγῃ φιδί, δράκας δὲν γίνεται.—*The serpent, unless it eat a serpent, does not become a dragon :—Bad men mount to a higher grade of wickedness and tyranny, when they have destroyed all their equals and their enemies.*

Τὸ χορταστικὸν ψωμίον ἀπέναντι τὸ γνωρίζω.—*I know the satisfying bread yonder on the opposite side :—To persons of acute discernment who perceive at a distance what is for their advantage.*

Τ' ὀψάριον ἀπὸ τὴν κεφαλὴν ἀρχίζει νὰ βρωμῇ.—*The fish begins to stink at the head :—Corruption often begins at the head of a government. See p. 12.*

Τράβα μί, καὶ εἰς κλαίω.—*Draw me, though I shed tears :—To those who pretend not to wish, what they are very anxious for, and to which they are forced with secret pleasure.*

Τρεῖς ἡμέρας εἰς τὸ θαῦμα, καὶ τρεῖς τὸ παραθαῦμα.—*A wonder lasts three days, and three days a miracle :—The greatest novelties soon cease to excite astonishment.*

Τρεῖς λαλοῦν, καὶ δύο χορεύουν.—*Three speak, and two dance*:—Applied to any thing absurd.

Τρέιχα, λίγδα, 'ς τὸν παστὸν.—*Run, slut, to the marriage-bed*:—To persons who are favoured by fortune without deserving it.

Τρεχὸς ὁποῦ γυρίζει, σκωριὰ δὲν πιάνει.—*A wheel that turns, gathers no rust*:—To one who, by continually changing his country, gives no opportunity to any one to detect his faults and follies, or lay them to his charge. It may apply also to those who, in consequence of their instability, never attain to much wealth. In this sense the French say: *pièrre qui roule n'amasse pas de mousse*.

Τυφλὸς ὁ Ἔρως.—*Love is blind*:—That is, it renders those blind who are under its influence, by making that appear beautiful which is often the reverse. Which *Theocr. Idyll. i, v. 19-20*, expresses thus:

———— τυφλὸς δ' οὐκ αὐτὸς ὁ Πλοῦτος,
'Αλλὰ καὶ ὁ φρόντιστος Ἔρως. —————

Τυφλὸς 'ς τὸν τοῖχον ἀκούμπει, παρὶν κόσμος δὲν ἔναι.—*A blind man leaned against a wall, "this is the boundary of the world"*:—To those who consider what is easy to be impracticable.

Τῶν ἀπριζῶν τὰ σταμίνα, εἰ χαρκόπου χεῖρα.—*The riches of the miser fall into the hands of the spendthrift*. See proverb 882.

Τῶν Δαναῖδων τὸ πιδάρι.—*The tub of the Danaïdes*:—To a spendthrift who cannot keep a penny in his pocket. The ancients said in like manner: ὁ τετραμήνης τῶν Δαναῖδων πιδός. In the same sense it is also said, *πιδάρι τρύπιον, a holed tub*.

Τῶν καλῶν δένδρων καὶ ὁ καρπὸς καλός.—*Of good trees the fruit is also good :—To the well-disposed.*

Τῶν φρονίμων τοὺς σκοποὺς τὰ γένια τῶν ἱξύρων.—*Their beards only know the schemes of the prudent :—The purposes of the wise are confined to their own bosoms.*

Υ

Ἰς οὖν ὕβριν γινίῃ.—*Insult begets insult.*

Ὑδρας κεφαλὰς κόπτεις.—*You cut off Hydra's heads :—To things impracticable. The origin of this proverb is quite manifest to those who know the labours of Hercules.*

Ὑλαν κρᾶζεις.—*You call upon Hylas :—To things which one loses without the hope of seeing them again ; and to those who call in vain upon persons who do not wish to hear them. This proverb is connected with mythology ; for Hylas, the favourite and friend of Hercules, going to draw water from a fountain, was laid hold of and detained by the Nereides who dwelt there. Hercules went in search of him, and called upon him by name with all his might, but was unable to find him.*

Ὑπερ τὰ ἱκανμῖνα πηδᾷ.—*You leap over tilled land :—To those who, wishing to do more than they can, injure themselves in the attempt.*

Τρήγαμιν καὶ σκιάζομιν, καὶ μᾶς ἱκατάγωσαν.—*We went to startle them, and they struck us with terror :—To those who, sporting with persons more powerful than themselves, find that they have caught a Tartar.*

Ἐπείσχεις μεγάλην, μικρὸν δὲ ἔργον.—*Great promise but small performance* :—To those who promise much and do nothing.

Ἐπιστρίψεν ἡ μου γνώσις, καὶ ἐ' ὕχον πρῶτα.—*Wisdom behind, if I but had thee before* :—To repentance.

Φ

Φάει μάτια ψάρι, καὶ κοιλία περιδερμον.—*Eyes, eat fish ; and belly, the running rope of the net* :—To those who are tantalized with the display of desirable objects, of which they are permitted to have no share. The proverb has its origin in the mean conduct of some men who, having acquired riches and at the same time being without the feelings or education of gentlemen, have at their table two kinds of food, one more nice and delicate for themselves and friends, and another more ordinary and worse cooked for those who, sitting at their table, are compelled by their poverty to submit to such treatment. A *parvenu* of this character had, as tutor to his sons, a man of reputation, who not being disposed to submit to this treatment, expressed his feelings in a comical manner. Having seen some large plump fish served up to the master, and to himself and some others a tureen full of soup in which were a few small fishes, he began to undress himself, saying to the servant, take off my clothes ; and being asked by the master, what he was going to do, he replied, “I am going to plunge into the soup, I may possibly catch a larger fish ;” saying which, he rose and quitted the house.

Ψύγι, ὅταν ὁ Διάβολος ἀπὸ τοῦ θυμίου.—*He flies*

as the Devil from the incense :—To those who have an aversion to the society of respectable persons.

Φίλοι μου 'ς τὴν ἀνάγκην μου, καὶ ἰχθρεῖ μου 'ς τὴν χαρὰν μου.—*My friend, in my need, and my enemy, in my joy :—i. e. My friend, I wish to see thee in my need, &c. The first from the ancient maxim :*

Φίλοι ἐν ἀνάγκαις ἴστωσαν χεῖρισι.

to which we may add very appositely that sentiment of *Eurip. Ores. v. 725 :*

———— Πιστὸς ἐν κακοῖς ἀνὴρ
Κρίσσειν γαλήνης ταυτίλυσιν ἰσορροῖν.

The second, because envy pierces the heart.

Φίλοι νὰ εἰμῖθα, καὶ τὰ πογγιά μας νὰ μαλλόνου.—*Let us be friends, but let our purses be at variance :—A joint concern in matters of interest frequently gives rise to coldness among friends and relations.*

Φεβύται καὶ τὸν ἰσκιὸν σου.—*He is afraid even of his shadow :—To great cowards.*

Φύσις τὴν φύσιν κυνηγεῖ, καὶ ἡ γάτα τὸ ποιντίκι.—*Nature follows nature, and the cat, the mouse :—To natural attachments.*

Φωνὴν, καὶ ὅχι ἄλλο.—*A voice, and nothing more :—To those who are useful for one thing only. This proverb is taken from the fable which relates, that a sparrow-hawk, hearing a nightingale singing very sweetly, flew on it, and caught it. On beginning to take off the feathers he saw that there was very little flesh on it, on which he called out, A voice, and nothing more.*

X

Χάδια ἀνάλαστα, κουνιὰ βριγμῖνα.—*Insidious caresses!* (it is because he wishes) *steeped beans*:—To those who decline what is offered them, but in such a manner as to make it plain that they are anxious to accept. With respect to the word *χάδια*, see *Appendix to my Modern Greek Grammar*, Boston, 1828. p. 88. Note 4.

Χαμῖναι ὑποθῆναι, ἴσταν ὁ εἰς τὸν ἄλλον βλῖπαι.—*Affairs are lost, when one stands looking at another*:—We ought not to trust to the carefulness of others, when the public good is concerned, for, if every one did the same, the public interests would go to ruin. Thus *Isocr. Nicocl.* says: οἱ μὲν πολλῶν καταμιλοῦσιν εἰς ἀλλήλους ἀποβλῖποντες. The French have also a proverb which corresponds to this: *c'est l'affaire de tout le monde, ce n'est l'affaire de personne.*

Χάριν ἀντὶ χάριτος.—*Favour for favour*:—*Soph.* also in his *Ajax*, v. 522, says:

Χάρις χάριν γὰρ ἔσται ἢ τίποτε δαί.

Which, however, does not always happen; as *Boileau*, in an Epigram, exemplifies thus:

“ Je l'assistai dans l'indigence,
Il ne me rendit jamais rien.
Mais, quoiqu'il me dût tout son bien,
Sans peine il souffrait ma présence.
O la rare reconnoissance!”

Χάριν ξυδι, γλυκὴν τὰν μέλι.—*Vinegar for nothing*
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is sweet as honey :—To those who receive with gladness a present, however small it may be.

Χάρος τὸν παρακαλεῖ, αὐτὸς δὲ καμαρώνει.—*Charon invites him, and he eyes himself with pride* :—To a sick person, who is not aware of his dangerous condition.

Χαρώνιος θύρα.—*Charon's door* :—i. e. The door that leads to Charon. To an object of terror. That name was given to the door by which condemned criminals were led out to execution.

Χάσκει ὅαν ὁ λάρης.—*He gapes like a sea-gull* :—To a great eater.

Χῆρ χεῖρα νίπτει, δάκτυλός τε δάκτυλον.—*Hand washes hand, and finger, finger* :—An ancient maxim, used now in a proverbial way to express a reciprocity of services.

Χίλια νὰ πιάσῃ θίλι.—*He wishes to catch eels* :—To those who, for their private advantage, create disturbance and tumult in cities. Those who fish for eels must trouble the water, otherwise they cannot well succeed.

Χίλιαι νύμφαι τοῦ γαμβροῦ, καὶ χίλιοι γαμβροὶ τῆς νύμφης.—*A thousand brides to the bridegroom, and a thousand bridegrooms to the bride* :—To those who choose many things, and enjoy none.

Χίλια κλήματα, δέκα σταφύλια.—*A thousand shoots, ten grapes* :—To things that produce no profit.

Χιότης εἶσαι.—*You are a Sciot* :—In the same sense as they say in France: *vous êtes un Gascon* ; the inhabitants of the island Scio having the reputation of being lively and humorous, and being remarkable for their repartees.

Χίνι τρέχαλα, καὶ ἐκβάλλει γιόμνηλα.—*He planted pebbles, and took up potatoes* :—To those who find a livelihood, where others would starve.

Χερτασμένοι ὁ παπᾶς, χερτασμί' ἡ παπαδία, στρώ-
 σι τὰ πλαγιάσωμιν.—*The priest being filled, the*
priestess being filled, prepare the bed that we may
go to sleep :—To those who, fortunate themselves,
believe and judge others to be in a prosperous
state. It resembles the 698th proverb.

Χρυσὴ κορώνη.—*A golden knob :—A proverbial ex-*
pression, borrowed from Homer's Iliad, δ. v. 111 :

Πᾶν δ' εἰς λιήνας, χρυσίην ἐπίθηκε κορώνην.

employed to signify the happy termination of an
 affair.

Χωρὶς ξύλον, μὴδ ὡς τὴν θύραν.—*Without a staff,*
not even to the door :—A man ought not to leave
his house without reflecting maturely what he is
going to do.

Χωρὶς πλάγιον ὀψάριον δὲν πιάνεται.—*Without a bait*
fish is not caught :—To those who will do nothing
without a bribe.

Ψ

Ψάλλι, δίσποτα, τ' ἐνύχι μου πονῶ.—*Sing, reverend*
sir, "my nail pains me :"—*To those who feign*
suffering with a view to obtain some advantage.

Ψῆς' αἶγρον, ὅτι ἐννία εἰμιθα.—*Roast an egg, because*
there are nine of us :—To a foolish and miserly
person, who invites a numerous party to a repast,
and regales them so poorly that they rise from table
half satisfied.

Ψόφησιν ὁ μαῦρός μου, χορτάριον μὴ φυτρώσῃ.—*My*
donkey is dead, let no more grass grow :—To an
egotist.

Ψυχρότερος καὶ οἰκτρότερος Ἰαλίμου.—*More frigid and dolorous than Jalemus*:—Jalemus, son of Calliope, was the author of some cold and insipid elegies.

Ψωριασμένη κάμηλος πολλῶν σηκόνει γυῶν φορτάματα.—*A mangy camel bears the load of many asses*:—To those who, though old, surpass in every respect many young persons.

Ω

Ὠμορφί μου, καὶ καλὴ μου, δός με τίποτε νὰ φάγω.—*My beautiful, and fine man, give me something to eat*:—To men who are very handsome, but, at the same time, very poor.

Ὠμορφος νομίζει νὰ ᾖ.—*He thinks himself handsome*:—To signify that he is blinded by self-love. Solon has very well observed upon this:

Ἄλλος διπλὸς ἰὼν, ἀγαθὸς δοκεῖ ἔμμεναι ἀνὴρ,
καὶ καλὸς, μορφὴν οὐ χαρίσσαν ἔχων.

Ὡσὰν ὁ τράγος εἰς τὴν πανήγυριν.—*As the goat to the festival*:—To those who come à propos; from an ancient story of a goat, which having quitted its flock and wandered from place to place, came into a village where the inhabitants were celebrating a festival. They laid hold of it and offered it up as a sacrifice to the gods.

Ὡς ὁ γάδρος πρὸς τὴν λύραν.—*As the ass to the lyre*:—To those who are insensible and indifferent to what is useful and beautiful; as in some parts of France they say: *comme l'âne qui lit la gazette*.

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THE END.

